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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

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INDEX TO VOL. II.

A Last Work of Love..... 48
A Phase of Religion in Bogota..... 284
A Roman Matron in Brazil..... 289
A Significant Act..... 31
A Word to the Stay-at-Homes..... 242
All Things Working Together—A Story.. 104
Among Other Missionary Boards..... 4
An Armenian Chapter..... 255
An Opening Indeed..... 67
An Opportune Surprise..... 123
Another Year..... 3
Annual Meetings.....74, 102, 155
Araucanian Indians..... 288
Arima, Japan..... 12

Baby Ah Ying..... 178
Bishop Hannington's Last Journals..... 150
Blind Scripture Readers..... 263
Book Notices.....22, 110, 131, 250
Burden Bearers..... 63

Chefoo..... 35
Chinese At Our Doors..... 50
Chinese In California..... 177
Christian College for China..... 31
Christian Women of Benita, Africa..... 149
Christmas Offering In One Church..... 49
Chronology of Mexican History..... 65
Communications from the Boards:
Philadelphia Society, 23, 51, 78, 106, 133, 162, 189, 219, 246, 276, 303, 328; Board of the Northwest, 24, 52, 79, 107, 134. 190, 220, 247, 277, 304, 329; New York Board, 25, 52, 79, 108, 134, 162, 191, 221, 247, 277, 305, 329; Society of Northern New York, 25, 53, 80, 109, 135, 163, 192, 221, 248, 276. 305, 330; Board of the Southwest, 26, 54, 81, 110, 136, 164, 193, 222, 249, 278, 306, 331.
Consecration of Parents..... 245
Current Literature and Missions, 22, 77, 131, 189, 302

Decade of the Bancho School..... 233
Do Indians Ever Laugh?..... 175
Dr. Dalton's Prescription—A Story.. 299, 325
Echoes From The Day Of Prayer..... 21
Editorial Notes, 1, 29, 57, 85, 113, 141, 169, 197, 225, 253, 281, 309
Emin Bey..... 97
Every-Day Matters in India..... 237
Even in Sardis..... 271

Facts About Lakawn..... 119
Fashions and Missions..... 171
From Enzelli to Rescht..... 259
From One Generation to Another..... 312
Futtehgurh Orphanage..... 86

Gleaning From Experience With Suggestions..... 323
Good Lesson For Bands..... 103
Good Work of the Moravians..... 264
Gospel for Roman Catholic Countries.... 61

Habits And The Five o'Clock Habit..... 19
Hainan..... 36
Hiawatha..... 124
Hindrances To Evangelistic Labor In North China..... 33
His Message—Verse..... 232
Holy Week In Seville..... 202
How One Hospital Was Founded..... 275

"I Am The Good Shepherd"..... 122
Illustrations:
Apache Girls at Carlisle, 174; Araucanian Indians, 289; Arima, Japan, 13; Armenian Woman, 226; Bancho School, 233; Benita Women, 149; Demavend, 206; Enzelli, 259; Floating House in Siam, 121; Giralda Tower, 202; Hainan Lady Taking an Airing, 37; Ho-Tow Boat, 39; Japanese Women at their Occupations, 231; Lemonade Vender, 316; Milk Girl in Guatemala, 64; Mission House in Baraka, 6; Mosque in Delhi, 93; Mosque at Peking, 209; Men in Mexican Streets, 63, 64; Page of Bishop Hannington's Diary, 151; Persian Dervish, 11; Procession in Bogota, 285; Royal Standard Bearer, 89; Russian Village, 204; San Francisco Street, 177; Shah's Palace, 260; Shoemakers in Tripoli, 316; Street in Peking, 32; Talaguga, 145; Tombs in Jhansi, 291; Tripoli Gate, 315; Washing-Day in Syria; Wat Po, 117, 118; Well in India, 292; Wheel-wrights of India, 257; Woodstock, 96.

Imperial Wedding..... 181
Incident From Cincinnati..... 189
India—Verse..... 90
In Letter and in Spirit..... 311
Instance From Persia..... 10
Is It Of Any Use?..... 47
Islam In Persia..... 257
Items Concerning Missions In Mexico..... 66

Jhansi, India..... 290
Jubilee Year.....272, 297

Kanazawa..... 229

Lawn Party..... 218
Letter From Chicago..... 244
Letter From Mr. Dunlap..... 122
Letters From The Front:
Africa, 72, 153, 212, 241; China, 16, 43, 71, 127, 154, 185, 214, 269, 319; Guatemala, 70; India, 18, 44, 99, 128, 186, 210, 214, 240, 295, 320; Japan, 44, 127, 154, 184, 239, 322; Korea, 44, 320; Laos, 241; Mexico, 70, 214; Persia, 73, 101, 128, 186, 211, 267, 296; Siam, 17, 45, 71, 126, 210; So. America, 45, 73, 129, 183, 293; Syria, 184, 211; U. S. of America, 18, 183, 214, 270, 296.
Let Us Provoke One Another To Love And Good Works..... 245
List of Evangelical Societies Operating in Papal Europe..... 200
Lord, Here Am I—Verse..... 8

Meetings Reported..... 76
Mission Home at Baraka..... 6
Missionary Hymn—Verse..... 199
Mohammedans In China..... 207
Mohammedans of India..... 92
Mohammedanism In Syria And Its Practical Hold On The People..... 68
Monthly Meeting, 19, 46, 74, 102, 130, 155, 187, 215, 242, 271, 297, 323
Moslem Women of Syria..... 312
Mothers And Children About Wei Hien.. 238
Moving The Fence Further Out—A Story. 216
Mr. Duncan Among The Indians..... 180
Muskokee New Testament Completed..... 172
My Mexican Window..... 262

New Little Chinese Girl..... 263
New Years' Greeting..... 15
Nez Perce Mission, Semi-Centennial..... 173
Notes For August..... 200

Occupations of Japanese Women..... 230
Our Representative Meeting..... 187

Pangwe Fables..... 7
Peking Hospital..... 32
Persian Pictures..... 205
Poom's Wedding..... 120
Possibilities Of Missions Among Laos Tribes Further North..... 115
Prof. Toyama On Female Education In Japan..... 41
Prosperity At Osaka..... 228
Put Your Cookies Low..... 273

Responsibility For The Debt..... 21
Roses..... 302
Rural Life In Russia..... 204

Sao Paulo Report..... 286
Serving With Joy..... 4
Shanghai Report..... 38
Siamese Floating Houses..... 121
Sidon Seminary Notes..... 180
Some General Principles..... 87
Story of the Journey to Okota..... 144
Street Scenes In Tripoli..... 315
Suggestion Corner.....51, 77, 105, 223
Suggestion For Christmas-Time..... 332
Sundays In Carlsbad, Munich, &c..... 8
Suppression of the Dakota Language In Mission Schools..... 317

The Church's Hour—Verse..... 176
The Hiding Of Power..... 59
The Master's Call—Verse..... 105
The Open Bible For Mexico—Verse..... 61
The Situation In Gaboon And Corisco..... 143
Token Of Progress..... 262
Tokyo People And Dress..... 14
Touching Memorial..... 49
Trip On A Ho-Tow Boat..... 38
Two Incidents: The Cabo Verde Church; The Vow..... 318

Under A Juniper Tree..... 215
Unrecorded Statistics..... 130
Unromantic View Of Zacatecas..... 179

Waiting To Be Sent..... 60
Wanted: A Central Spider..... 48
Was He Rich Or Poor?..... 261
Watering-Place In Japan..... 234
Wat Po..... 116
Wells In India..... 292
West African Dialects..... 147
What Shall I Answer Jesus?—Verse..... 132
Where Does The Fault Lie?..... 20
Will The Women Of The Church Accept The Trust?..... 227
Wise Economy..... 283
Wise-Hearted Women Of Old..... 75
Women Physicians For India..... 91
Woman's Work At Tabriz..... 42
Woodstock..... 95

WOMAN'S WORK FOR WOMAN
AND
OUR MISSION FIELD.

VOL. II. DECEMBER, 1887. NO. 12

INDICATIONS from the November meetings, so far, are very favorable. They are penetrating to some corners where a woman's missionary meeting was never held before. They are fraught with great responsibility. According to their results, it is not too much to say, we may gauge our success for jubilee year. May we hear that the Spirit of God brooded over every gathering and the cause of bringing this lost world to Christ has been wound, this month, closer and closer around the affections of all who follow Him!

HERE comes a delightful announcement for our beautiful Presbyterian baby, *Childrens Work for Children*. It promises four more pages for 1888, serial stories for boys and girls, pictures and hymns, lessons in missionary geography, and a Midsummer Number for country bands. Get it, mothers, get it! It will do all it promises.

DOES everybody know what a choice series of "ANNALS" they are issuing from Room 48, McCormick Block, Chicago? Three volumes are already out, all inviting, and warm with the breath of early missionary devotion. The last one, particularly, "Woman and the Gospel in Persia" is a perfect little classic in missionary literature.

A NEW way of doing it was originated by the Mary Morrison Band of Elizabeth, N. J., who lately celebrated their "crystal sociable" with those various ornamental adjuncts in which young girls are expert. Their report for 15 years of history showed contributions amounting to almost $1,600; but, of course, they mean to exceed that average in jubilee year.

DR. ALLEN having been solicited by the Korean Government to act as Secretary of an Embassy from that country to the United States, for the time being resigns his connection with the Mission Board to accept the office. The Embassy had reached the coast to embark for America when they were detained by Chinese officials, but Dr. Allen, by virtue of his American citizenship, was allowed to proceed on his way, and he and Mrs. Allen are expected soon.

COMMISSIONER ATKINS says he has no objection to the use of the Indian Bible in mission schools, and, to a delegation waiting upon him, expressed his willingness to modify the rules which have so distressed our missionaries. With the removal of unreasonable strictures, we believe Government will find our teachers most efficient aids in pressing the English language upon the Indian. Miss Dougherty says all the instruction at their school at Round Lake, Wis., is given in English, and the Ojibwa Testament is all the Indian used in her school-room.

A CABLEGRAM has been received at Chicago, announcing the safe arrival at Yokohama, Nov. 9, of the party of ten or more missionaries who sailed from San-Francisco on the *Oceanic* October 20th.

SEVENTY-FIVE girls in the school at Jedeideh, Syria. Pretty good for an outstation.

A LETTER from Sidon came too late for these pages.

THE Beirût Seminary completed a quarter-century of history last April and the occa-

sion was marked by appropriate public exercises. There was a rally of former pupils, in some cases mother and daughter, both graduates, sitting side by side. Miss Everett says in her Report, that fifty teachers have been connected with the Seminary, besides eight American ladies. Hundreds of girls have been instructed in the school from nearly every city in Syria, from mountain villages, and even from Egypt. They represent six Christian sects besides Jews, Moslems and Druzes, though the great majority have been of the Greek Church.

Miss Thomas reached Sao Paulo, Brazil, early in August and secured a house at once in which to re-establish her kindergarten. The missionary children, the Lenington sisters, who went back with her, are brushing up their Portuguese which they have not forgotten during six years in the United States. Miss Effie teaches music in the *Collegio Americano*, and Miss Mary is Miss Thomas' right hand in the kindergarten.

The Sao Paulo circle were scarcely over their first rejoicings upon their acquisition of young ladies in the summer, when the conclusions of presbytery sent the Chamberlain family North to recruit, and the Howell family into the Interior. Such renewing and parting of ties is ever the history of mission stations.

After Dr. Mary Fulton's letter from Canton had been sent to the printer, we received later and important intelligence to the effect that the party went to Kwai Peng as they expected, resolved to live there. But, before they had located themselves on shore they were set upon and again mobbed and compelled to flee in their boats. "Our prospects for permanent settlement in Kwai Peng," wrote Dr. Fulton, "seem rather discouraging, but our faith is strong in an ultimate success. We are persecuted, but not forsaken; cast down, but not destroyed." Mr. Fulton will make two trips a year, and we hope by continued perseverance to triumph.

Meanwhile we may think of Dr. Fulton in such a busy and delightful daily round as pictured in her letter.

Much sympathy will be called out for our friends at Ningpo, and the poor people there, as soon as it is known that they have passed through a fearful cholera visitation. The disease had raged for more than a month previous to September 15, and the daily death-rate was very high. A number of Christians had died and many people in the same street with our missionaries, who for their part, were using the greatest caution in their living and trusting the rest to God. Mrs. Butler wrote: "Never within the twelve years of my life at Ningpo have I witnessed so much anguish and terror among the people."

The Chinese at Ningpo were performing an extraordinary amount of idolatrous ceremony, and living in dread of a certain day on which their religious teachers predicted special doom. Let us pray with Mrs. Butler, that "all this woe may lead the people straight to the loving arms of the Father."

The following is the translation of a letter from Kalgan, China, to the Asylum Street Church, in Hartford, Conn., expressing thanks for the gift of a bell. The letter was written on red paper and addressed: "To the church in the Great and Beautiful Kingdom, for you all to open."

1887—Chinese fifth month, twenty-fourth day, which is the American seventh month, twenty-fourth day. The descendants of Shem in the Congregational Church, Protestant denomination of the city of Kalgan, district of Wan-ch' uan, department of Hsuan-Hua, province of Chih-li, in the Chinese Empire, heartily thank the descendants of Japhet in the Protestant Church, Congregational denomination, of the city of Hartford, of the State of Connecticut, in the great and beautiful kingdom, for the unspeakable favor of presenting them with a bell. The glad tidings of the Saviour has a beautiful tongue to speak it forth. A gift from heaven, received on earth, it is the myriad good fortune of China; "When the brazen mountain burst asunder, the brazen bell began to ring." This insignificantly small scrap of paper cannot adequately express the reverence felt by us inch-long bits of grass. We—each the tail end of the church—members of the church, all herewith bow and present our thanks.

(signed.) CHAO HSI, and 33 others.

—*Boston Journal.*

OUR MISSIONARIES IN SYRIA,

AND POST OFFICE ADDRESSES.

To insure safety, it is well to enclose all letters for Syria to "The American Mission, Beirût."

Miss Alice Barber,	Beirût.	Mrs. Gerald F. Dale,	Beirût.	Mrs. Harriet N. LaGrange,	Tripoli.
Mrs. William Bird,	Abeih.	Mrs. W. W. Eddy,	"	Mrs. F. W. March,	"
Miss Emily G. Bird,	"	Miss Harriette M. Eddy,	Sidon.	Mrs. Thos. S. Pond,	Shemlan.
Miss Charlotte H. Brown,	Sidon.	Mrs. William K. Eddy,	"	Miss Emilia Thompson,	Beirût.
Miss Rebecca M. Brown,	"	Miss Mary T. Maxwell Ford,	Tripoli.		

In this country.—Miss Eliza D. Everett, 1807 R Street, Lincoln, Neb.; Miss M. Carrie Holmes, 41 W. 25th St., N. Y. City.

IN LETTER AND IN SPIRIT.

Christmas time brings us fittingly to Syria, and as, with thoughts directed there, we read again the old, vivid description: "And Jesus went about all the cities and villages teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people," we love to interline the passage.

He "went about,"—as His believing children are going, still, and beautiful upon the mountains are the feet of missionary, helper and colporteur. "All the cities,"—and we name them over. "And villages,"—the missionaries are not enough for that, but see the flocks of young men and women turned out from under their training hand! *They* go to these villages and again send out their own pupils, thus to "disciple all."

"Teaching,"—and the walls of our Seminaries, like gardens enclosed, rise in a mental picture, where dark-eyed Syrian girls group themselves around the two sisters at Sidon, and Miss Eddy for the winter, standing by; around another two, forth to the North; again, in a third grouping, at Beirût in the South; while back of them, in long perspective, is a supporting column of day-schools aud institutions for young men.

"Preaching the gospel,"—the Master's weapon, in season and out. Some have done it long, their white heads rise in vision; some did it and sleep from their labors, but the harvest of their sowing is yet whitening on the plain: "preaching," to Mohammedan and Druze and Jew, and Greek and Maronite, whether they will hear or whether they forbear, in chapel and by the wayside, and journeying on donkey-back—the Word is "preached" still.

"Healing every sickness,"—and we recall the good doctors who have lavished unstinted toil and patience and skill upon the poor people, till their name is like the odor of Araby, the land over. One of them, Dr. Harris, overwrought with service, has been laid aside for several months.

There have always been those to whom missionary life in Syria looked more picturesque than in other parts of the world. To proclaim the Gospel in Jerusalem, Nazareth, Bethlehem, would be something quite out of the ordinary; really a more hallowed thing than to do it, for instance, among African savages; and it follows that, from the time of Jerome in his cell at Bethlehem, "saints" of all sorts and modern "cranks" of every type have drifted to the scene of our Lord's earthly life, and abode there. The consequences have been unfavorable upon the people of the country, for these circumstances have offered great temptations to imposture.

But, without being fanciful, strange indeed and unmagnetic would be the Christian heart that did not love Syria because the child Jesus was cradled there; because the angel's song rung out there; because it was the arena the Saviour chose for the tragedy of His love and pain. And yet, is it literally by going to Olivet, or may we in every land, as well, place our feet in the footprints of the Master? Is it not His teaching that the only essential is to be, like Him, "moved with compassion" to seek, "the sheep scattered abroad," "teaching, preaching, healing?"

FROM ONE GENERATION TO ANOTHER.

One fact in regard to the women of our village (Abeih, Syria) is worthy of notice.

Of all those who attend our Sabbath service, Bible-class and weekly meeting, *not one* of the old women, the *grandmothers* we may call them, can read. But few of them can give intelligent answers to questions about the Bible, and if one succeeds in learning a text by having it said to her over and over again, she will very likely soon forget it, though she does usually keep the idea or thought, and when asked for the verse, gives it in her own words.

Of the next generation, the *mothers*, less than half can read, and they can answer simple questions about Bible truth and Bible history, as well as repeat precious precepts and promises.

Of the present generation, the *daughters*, the older ones cannot only *all* read, but they can read understandingly and their knowledge of the Bible compares well with that of girls of their own age in America. They have scores of texts at their "tongue's end," and read such books as "Pilgrim's Progress," Newton's "Life of Christ," his "Best Things," "King's Highway," "Rays of the Son of Righteousness," and others of the series which have been translated into Arabic, as well as many books and tracts of a similar character. Some of them read the "Neshra," our weekly Arabic newspaper, and feel an interest in the news it reports, as well as the stories and other articles it contains.

Their younger sisters, *the children*, are pressing on to overtake them, and will probably make still greater attainments. Nearly all the twenty-five little girls in the youngest class in the Sabbath-school, some of whom cannot yet speak plain, learn the Golden Text for each Sabbath. One of their number, only five years of age, repeated to us, a few days since, when calling at her home, the text of the last six Sabbaths, in order, and without help.

It is a common saying among the old women that "the difference between them and their grandchildren is like that between the blind and the seeing."

Does not this advance from twilight unto dawn give promise of the full day?

S. G. Bird.

MOSLEM WOMEN OF SYRIA

In response to some questions in regard to the Moslem women among us, I have had recourse to the experience of several ladies who have had more or less opportunity for acquaintance with them. So much has been said of the degraded homes and lives of these poor women, that the observation that they are degraded would seem to fall almost without weight. Everybody knows it, and it seems a hard task to put it in a fresh light.

A lady who lived for many years in Tripoli gives a number of incidents from her own experience. Tripoli is a Moslem stronghold. Many of the families are wealthy and occupy important positions; but none of them have any idea of what can be called a home. Their houses are desolate, with nothing to make them attractive or relieve the barrenness, except rugs on the floors and a few cushions to sit on. When the Waly, or Governor, of Syria would make visits to the city, there was formerly no Moslem house where he could be entertained, and he would have to go to some of the wealthy Greek families. At last one of them bought a better house, so that it should no longer be said there was no Moslem house in which to entertain the Waly. The house selected was the one occupied by the American missionary and his family, and they had to move elsewhere. The women of the Moslem family came to look at the house, and manifested great curiosity as to all the details of the furniture. They went into the bedrooms, opened wardrobes and bureau drawers and handled everything. The simplest furnishing seemed grand to them. The news spread, and many other women, three and four at a time, came, saying they belonged to

the family of the owner and wished to see the house. Of course they were not what they represented themselves, but they could not be turned away, and the lady was glad when the moving was over.

So great an impression did the furniture of the missionary's home make on one Moslem effendi, that on the occasion of a visit to him from a high official, he sent over to borrow the parlor furniture, including a cabinet organ and the pictures, and also the dining-room furniture, table linen, the silver and the cook. As he was a friend, it was thought best to lend him a few of the things; but the lady drew the line at dishes, linen and silver. This effendi was very friendly, and sent word to the missionary's wife that he wished she would come and spend a week with his harem, and then his harem would spend a week with her. This proposal was even more startling than the other, and was declined.

This same friend spent the summer in a Moslem village, where they rented the house of one of the chief men, and where she came more into contact with the women than she could in Tripoli. The higher and more aristocratic the family, the more rigidly secluded the women are. In this village the women could not go out in the day time, and at night only with a man going some distance ahead to clear the way. They often came to visit her Saturday evenings, when they knew her husband had gone to the city to preach. They would send word to have the man-servant warned to keep out of the way, and come at half-past six, seven or eight of them, and stay until after ten o'clock. They brought their women-servants and pipes, and filled the rooms with smoke. They told a good deal about their customs, and my friend learned what she could about their religious ideas, and tried to give them new ones in their place, or rather to fill the vacancy, for they have little comfort or hope from anything taught them in their own creed. Some of the women were taught to read by private teachers, and know something of the Koran, but were not allowed to read all of it. They are taught that implicit obedience to their husbands gives them a faint hope of future good.

The wife of their landlord was quite an interesting woman. She was obliged, as their house was rented, to spend her time in very primitive accommodations—in a hole dug out of a rock. About it was an enclosure, covered with branches of trees, so that in the daytime she could come out and not be seen. But at night, when by the light of a lamp she could be seen behind the screen of leaves, she had to go back into the cave, and she said it was most uncomfortable. She said they had a man-servant, who attended to all the buying and outside work, and although he had been with her seventeen years he had never once seen her face. My friend said she thought it must be very hard to be so constantly on the alert to draw one's veil, and asked if she never forgot to cover her face. "I would sooner forget to breathe," was the answer.

In these Moslem families each son, when he marries brings his wife home, and they have a room opening off from a large court. In this court the women assemble to do their cooking, washing, and whatever work they have, but should one of the men come, they all scatter, only his mother and wife remaining. He stops outside the door and calls to them to make way and they tell who it is by the voice. The mother must attend to any unfinished work left by the women, until the man is gone, and they are free to come forth. A man cannot see his brother's wife, and a woman can see no man, except her father, husband, brother and son.

My friend asked the wife of her landlord if she would go with her to call upon some Moslem ladies. It was a point of etiquette as to who should be called on first, and she needed advice. The woman said she would ask her husband if she could go, but added that she knew she could not do so more than once or twice, as it would not do for her to be seen out of doors in the daytime.

If the homes of the rich are bare and uncomfortable, those of the poor are wretched—all live in one room, with perhaps a mat and a few articles of bedding. The entire family sleep covered by one quilt. Our home is near a number of houses of these poor Mos-

lems, and their degradation is most sad to see. Whole families are huddled into stable-like holes, and the children do not seem to be cared for by anyone. Efforts have been made to teach them, but they will not go to school except for a few days, and when there behave so outrageously that the teacher can do nothing with them. Hardly a day passes without some quarrel or disturbance of one kind or another among them. In one family a little girl of thirteen was married to an old man of sixty. In a few days he divorced her and sent her home.

The poor rarely marry more than one wife as each wife requires a separate room or even house. One very poor old man, however, has four wives, and employs them to go about begging to support him.

It is a well known fact that lamentations are heard when a daughter is born. Not long ago, in one of the neighboring houses, we heard wailing and learned that a woman was dead She had given birth to a daughter, and was so angry and disappointed that she took her own life before morning. Although she had already four sons and three daughters, the birth of another daughter was too great a disappointment for the poor ignorant woman.

In a little room near our gate lives a poor Moslem woman who may be taken as a type of the wretched ones about her. She was married years ago and has a number of children, but we first knew of her existence when her husband divorced her and sent her home to her mother. This mother has been long known in the neighborhood as a fury, and the appearance of her daughter was the signal for furious fight, in which the mother and son joined in kicking and beating the woman thrown on their hands. It finally ended in the daughter marrying again, and she and her new husband combined against the mother and drove her from the field. The daughter is following in the footsteps of her mother and only the other day she stoned one of her little boys, cutting a gash in his head. Last winter the old woman was in a fury of passion against a man who, she thought, was encroaching on her property, and she stood screaming the most dreadful curses upon him for more than an hour. All at once her jaw became fixed—caught in some way, and held open so she could not shut it. The word spread and the neighbors gathered, and one of our Protestant women went in to see her, and for once, having an opportunity to talk to her, told her it seemed like a judgment upon her from God for her cursing. When the doctor had finally closed her jaws and she was recovering from the effects, she sent for this woman to read to her from the Bible. We hoped for good results from it, but when she got well all impression of good faded from her mind, and her wickedness seems as deep-rooted as ever.

Miss Taylor, a Scotch lady in Beirût, who has done a great deal for the Moslem women and girls about her, says she finds them willing to listen to her talks and reading. They admit that the truth is with her, as they say, but think they are too old to change. They allow her to teach their daughters, thirty-eight of whom attend a day-school held in her own house and seven board in the house. One of these was a tiny child of four and a half, who now goes home at night. She seems wonderfully bright, and Miss Taylor had her come in and recite in Arabic the Psalm, "Lord, Thou hast searched me and known me," and sing several hymns. She learned to say her prayers and ask for a blessing at her meals in Miss Taylor's house, and now that she is at home, she will not allow her parents to sleep at night until they have repeated the prayers she has taught them—prayers to Jesus. Of course they do it to gratify the child, of whose attainments they are proud, but in this and other cases where children carry the light of the Gospel into their dark homes, no one can estimate how far-reaching the influence may be. Miss Taylor tells me there are few among these women who know how to sew—their one poor garment being perhaps caught together or sewed for them by some one who makes it her business.

A Moslem recently came with his daughter to one of the large Protestant girls' schools, and asked them to take her for four years, but said he did not wish her to attend religious exercises. He was told this could not be; that all the girls were obliged to attend church

and prayers, and they could make no exception. He consented to leave her, saying he would risk it, and had no doubt that in three days after she returned home she would forget all the religion she had ever been taught, but he wanted them in the four years to teach her everything they could.

The Moslems are beginning to open schools for girls, for themselves. In Tripoli they have one school and in Beirût five shools. The teachers are girls who have been trained by Miss Taylor, some of them not having been with her long but meeting the requirment to teach the Moslem Primer, the Koran and fancy work. "Line upon Line" is taught in some of the schools.

The work is only beginning, but it has begun, and can be carried on, "here a little, there a little," every effort tending to shed some ray of light into these homes so darkened and into these hearts so comfortless and unhappy. *Anna H. Jessup.*

STREET SCENES IN TRIPOLI.

[A little girl in Virginia is the possessor of a letter which "she values more than gold." She generously loaned her letter to us, and here is a large part of it.—EDITOR.]

Would you like to go with me in imagination to one of my Thursday afternoon meetings for women? You will see many strange sights along the way. We are going to the upper part of the city, and the women who attend are mostly church members, others coming and going, making a different audience every week.

GATEWAY OF TRIPOLI, SYRIA.

To begin, I mount my donkey at three o'clock and set off, with our cook to look after the donkey, and one of our maid-servants and perhaps a neighbor to help me at the meeting. We pass a number of carpenters' shops. Here, on the side of the road sits a poor leper, his head all bound up to hide the face so marred by disease: he is begging, and who would not pity and long to help one so forlorn? A little further on is our Protestant bookstore; opposite, are the barracks of the soldiers; near by, are several tailors' establishments (each establishment a single, small room); there, is a confectioner's, and we can see him making his sugar plums right there within the shop whose front is all open to the street. Here, near by, are handlooms where silk is made. There, is a barber's shop, and it looks more like home than anything else we see.

We wind about through the narrow, paved streets, turning out, now and then, for laden donkeys and children playing in the road; riding, now up on the sidewalk, now down in the middle of the street, whichever happens to be clear. People stand on the sidewalks and buy from the various shops which look some like play-houses, with the board shutters let down, so that the whole little box of a room is open to view, about three feet above the walk. The shopkeeper leaves his shoes on the ground and jumping up into his shop, sits cross-legged, smoking water-pipe or cigarette until somebody comes to buy. Then he continues to sit, letting them silently look over his stock, often showing no inclination to sell his goods.

Here is one little street where everybody is making shoes, red leather, yellow leather and black being ingeniously worked into coarse slippers with pointed toes turning up over the top of the foot. They also make boots with short legs of this red or yellow leather, and the farmers from villages buy them—nobody about Tripoli wears such.

Here comes a boy bearing on his head what looks like the cover of an immense wooden, sugar firkin, and it is full of delicious-looking apricots. He carries some straw scales in his hand with which to weigh them, for everything of the kind is weighed, not measured, as with you. Earlier in the season we might have seen men with trays of boiled beets to sell, all ready to eat. I think they do not sell raw beets in the market. I never saw any.

We hear the click, click of the lemonade vender as he clashes his tumblers together to attract attention. We are warm and a cool drink would be refreshing, but let us not patronize this man, for everybody drinks out of these same glasses, and I would rather get my drink at home, wouldn't you?

THE LEMONADE VENDER.

Ah! here's a man with an ice-cream freezer and some veritable ice-cream to sell, but it isn't made to our liking. They use a great deal of arrowroot in it, and sometimes there

THE SHOEMAKERS.

is a disagreeable flavor, but they have a prejudice to our ice-cream as well as we to theirs, because we put in eggs and milk, a combination they cannot endure.

We pass on, cross the main bazaar where calicoes and worsted and silk goods are displayed in profusion. Here is a shop where sweets (not candy) are made, and some of them are delicious. There is one translucent mass filled with nuts, and what do you think it is made of? Carrots!

If it were earlier in the day we might have seen Bedawîn women carrying on their heads great kettles of leben (loppered milk) and we should wonder how they could walk so fast and never touch a hand to steady the kettle

nor spill a particle. This custom of carrying things on the head makes the women very straight and gives them a noble bearing.

Here we are at the bridge. One of the bridges is so built up with shops on both sides that a stranger would not dream he was on a bridge at all, but this one is open and we can look over into the rushing water on both sides. Now we are almost through the market and you must be very tired seeing so many new, strange things, and we haven't noticed all of them, either; the cotton shop where the owner was beating cotton and making it into beautiful, great, white rolls like flossy snow; and the coppersmith's where men are pounding copper into various vessels; the shops where clogs are made, here called kob-kobs, and worn about the house and by children in the streets, instead of shoes; and the public ovens, with loaves of dough set out on the sidewalk to rise! Now we toil slowly up a hill, the road winding, and at last reach our destination, a lot of small houses, many of them very wretched. Each week we meet at a different place, and to-day we have been invited in to Im Geurgis (Mother of George) to hold our meeting. We send out to the women that we are ready, and sit down to wait till they come, taking advantage of the opportunity to cool off after the hot ride.

Where am I sitting? On the floor, but Im Geurgis has kindly placed for me, up in the corner by the open window, a thin cushion for a seat, and put a pillow at my back, so I am very comfortable. Over there in the farther corner is the poor, old grandmother, lying as she has been for nearly six months, almost helpless. Three or four women have come, so we will begin. They sit around in a circle on the floor, Im Geurgis close by her sleeping baby's cradle so as to hush him if he wakes. (I might just remark here that this family, father, mother, grandmother and seven children, have only this one room in their house.) First, we sing. Nobody knows how to help me except the one or two girls I have taken up there from home. Then one of the girls prays. Then I read from the Bible, in John. I stop and explain almost every verse, for they have no education. Then we see if they remember the verse we learned last time and learn a new one, and we close repeating the Lord's Prayer. The women present who are Greeks also know this prayer for they learn it in their churches. After meeting I make a call or two in that neighborhood, and then come home. I hope you have enjoyed it as much as I, though you must be tired.

Mrs. F. W. March.

SUPPRESSION OF THE DAKOTA LANGUAGE IN MISSION SCHOOLS.

When we first read that mission schools would not be allowed to give instruction in the Dakota language, we thought there must be some mistake; that some one who knew nothing about mission schools had given the order. Surely it would not be fulfilled. But the fall of 1887 finds us commencing another year's work, leaving the Dakota language entirely out of school. Neither Dakota Bible, hymn-book or primer are used. We use the English Bible, but out of fifteen children, only two understand what is read. Why is this change? Because the United States Government has ordered it, and missionaries are law-abiding citizens.

Leaving Dakota out of the schools was bad enough, but worse than that has occurred. There is, here, a government boarding-school of eighty children. It is within ten minutes walk of both Presbyterian and Episcopal churches. These children have been in the habit of attending the services, the same children going regularly to the same church. The past year considerable religious interest has been shown, and a number have joined each Church. But a short time ago an Inspector visited the agency and left orders that the children should not attend Sunday-school or preaching in the morning. One Sunday afternoon they can all go to one church, and the next week all go to the other church. They are also to have Sunday-school at the building. The teachers are not required to have any religious qualifications, but there are in the

school some earnest Christian teachers and, they will do what good they can.

An Indian reservation is a monarchy. The agent is the monarch. But alas for the poor monarch! The Inspector has him under his thumb, and the Inspector receives his instructions from that far-off place, Washington.

Nancy Hunter.

TWELVE provinces of Brazil are without a missionary.

BRAZIL is as large as the United States, exclusive of Alaska.

THE population of South America is mainly Pagan Indians, half Pagan negroes and real or nominal Romanists of the Latin races.

TWO INCIDENTS: THE CABO VERDE CHURCH—THE VOW.

The readers of WOMAN'S WORK are already acquainted through its pages with Sr. Miguel Torres, but I wish they could know him on his own field—among his own people. He is one of two Brazilian ministers in Minas Geraes, a province having 1,500,000 souls. He, himself, has five churches under his care, and is a most faithful, earnest and sympathetic pastor. While visiting in the town where his home is, he related to me a few incidents which I think you would find interesting, but I will attempt to give only two at this time.

I.

"A few years ago a missionary of the Southern Presbyterian Board visited a little town called Cabo Verde, preached there, and passed on his way. A little later a colporteur went to this place and sold a good many Bibles because of the interest raised by the preaching of the missionary. The priest of the village became alarmed, and told his people this was a false Bible and they must have nothing more to do with it; he also demanded that all should bring their books to be burned. The most timid and superstitious did so, but this wonderful book had already become a valuable treasure to some, and a number of these gathered together and marched through the streets singing,

'We'll not give up the Bible,
God's Holy Word of Truth!'

"Thus the Church of Cabo Verde, now under Sr. Miguel's care, came into existence.

"It has grown so in numbers that the little private house in which they were accustomed to meet would no longer hold the regular attendants, half of them having to listen as best they could outside at the doors and windows.

"The people are extremely poor, many of them having no money and but little land, yet they have built a church for themselves, and this without begging, each one putting his own hand to the work.

"The usual number attending is about two hundred, the communicants being one hundred and six. The heart of their pastor goes out tenderly and lovingly to this little flock that has from the first withstood the fiery darts of the evil one, and one of his favorite hymns is—

'We'll not give up the Bible!'"

II.

"One old man who attends Sr. Miguel's services, and has probably been received into the Church before this, was once very sick, and vowed if he could get well he would give a large quantity of wax to the Church for candles. He did get well, and at once set about fulfilling his vow by gathering little by little the promised two or three hundred pounds; but he was a poor man, and it was a long and difficult task. Sometime before the whole weight of wax was gathered, he heard the precious truths of the Bible, and his conscience troubled him. He felt it wrong to fulfil a vow made in the ignorance of superstition, and yet also thought it wrong to keep the wax and benefit himself thereby. He, therefore, consulted Sr. Miguel, and was much pleased when the pastor suggested that if he sold the wax and gave the amount gained to buy Bibles for those who had none, he would be consecrating his means to God, and at the same time fulfill the spirit of his vow."

Phœbe A. Thomas.

Letters from the Front.

CHINA.

Something to While Away the Time.

Dr. Mary Fulton wrote from Canton, August 8th, 1887 :—

"It was delightfully refreshing after a busy week to receive, Saturday afternoon, a number of home letters. We were sitting under a large tree when the boy came leisurely out with a basket of papers, packages, magazines and letters. We made such a rush for him that he beat a speedy retreat. The steamer was nearly a week late, and this made us all the more eager.

"We came up in April. I took the 13th street dispensary to relieve Dr. Niles ; but it seems so little in comparison with what I wanted to do that when Miss Butler went to Swatow we moved into her house, which adjoins the hospital. Here I took a week about with Dr. Niles. I became restless, however, for more work. We are on the edge of the city, and I felt sure we were not touching the heart of this great metropolis. Mr. Henry said he would be glad to have me dispense from his chapel at Sz Pai Lau, which is just about in the centre of the city, so I took a few medicines in a small basket one day and went over. Twelve patients came ; the second time (I go Wednesdays and Saturdays) 22 came ; third, 48 ; fifth, 60 ; sixth, 73. It continued to average about 120 a week. It has been open about five weeks ; so after a while it will be more widely known.

"I have a good Bible-woman, but the number is too great for one person. Sometimes several accompany one patient, and thus it is not unlikely to have a hundred present. Mrs. Fulton talked Saturday, and hopes to go at least once a week. A number promised her they would come to church.

A Welcome Invitation.

"After dispensing hours (from 10 to 2) I sometimes have calls to homes. Such was the case Saturday. After seeing the patient I was about to ask the women around if they would like to hear me talk a little, but before I had a chance one took my hat and said, 'talk, talk.' I supposed she merely wanted me to tell of our customs, etc. Just then a young woman said : 'Tell us about Jesus.' I assure you I didn't wait to have the invitation repeated. Soon the room was filled and even the one small window was closed with boys' heads.

"It is just such work as this I would like to do every day, and were it not necessary to study, would have a dispensary for each day in the week located at widely separated points.

"Next Monday we expect to start for Kwai Peng. Dr. and Mrs. Kerr and Mr. Noyes will accompany us. The Magistrate has promised to protect us, but of course we don't for a moment think he will keep his word. We intend to live there if it is possible."

Medical Work in the North.

Mrs. Laughlin wrote from Wei Hien, also, on August 8th, 1887 :—

"Dr. Hunter and his family are here, and the medical work is growing in a way that makes us all rejoice. We have a little embryo hospital here on the place in the rooms where I have my classes of women. It is very nice during this warm weather when I cannot go out, to have my work brought to me. One dear old woman went home to die, she was beyond any earthly help when they brought her. I am not sure if her mind could grasp any ideas at all but I told her about the happy home that might be hers, and she *seemed* to understand.

"What pictures of misery these patients are : so neglected, so uncomfortable ! It is hard to be sick in such poverty. It makes me feel sometimes that we have far too much. We seem so infinitely removed from their sphere of work and poverty and utter ignorance. They are not conscious of their deprivations though.

Company Manners.

"I wish I could be never overworked or too tired to be agreeable when the women come, nor 'too much wrapped up in my own black cares' to be interested in theirs. It is hard to be entertaining and winning to a company of them who come right into your private court and lift the curtain of your bed-room window and ask you to come out and talk, to let them see you ! It is transgressing

every law of their own code of manners to do such a thing, but they think we are such queer creatures we probably will not know—at least it will not matter how they act to us, and yet I have been surprised to find what intelligent and pleasant women are among these same rude appearing visitors. They often want to go through the house and examine everything, and they seem to think we are not really people, but that it is a sort of circus to come to see us. I try to insist on their behaving to me as they would behave at the house of one of their own people."

KOREA.

Mrs. Annie Ellers Bunker wrote from Seoul, September 3d : —

"The Board has sanctioned an appropriation for a building for a girls' school, and when Miss Horton arrives and takes my place at the hospital, I shall be ready for the work among the girls. At present I have more work at the hospital than ever before. The Queen has had a slight attack of her trouble last summer. We were able to check it almost immediately, and she is now well.

"The King has decided to send a minister to the United States, and the embassy will start in October. He is desirous Dr. Allen should accompany them and work in behalf of Korea. Poor little country, trying to elude the grasp of China ! They are doing all they can. It is said the letter which they will send to our President is to be written in their own language, and not in Chinese. All court writing has heretofore been in Chinese.

"The Chinese minister is quite excited about the forward movement of Korea, and we are awaiting anxiously what will be done, There is little doubt but some obstacle will be raised, and we may have a revolt. There are at present two American gunboats here, and as they will remain some time, we feel safe. We are hoping and praying that Korea may assert herself. All missionaries here in Seoul have had a vacation this summer except Dr. Allen and myself, hospital demanding our attention.

"The places where we could go were at the river and down to our seaport, and it was so much trouble to get there that I preferred to stay at home.

"If you could send some small A B C books by mail, they would be acceptable to our orphans at Christmas. If the Sunday-school children would give one of their last years' cards to a little Korean, they would be well repaid by the happiness on this side."

INDIA.

Where to Find the Women.

Miss Christine Belz wrote from Etawah, September 6th :

"As my work is going on just in the same way as in former years, I have nothing new to report which could be of particular interest to you. Yet, though I am not able to write interestingly about it, I assure you the work itself is, and always remains of the greatest interest to me, the servant of the Lord.

"Every day I am out, and continue to be impressed with the importance of the Master's command, that the Gospel is to be preached to all and hence to the women of this country. It is well known that it is much more difficult to reach them with the Word of God than the men. A missionary who preaches to the men has only to go to the bazar or market-places, and he can always be sure of a good audience of hundreds. But at snch public places no woman would stop to hear. The narrow streets and lanes of the city, the by-ways, the courtyards of some house where they are not exposed to the gaze of men, are the places where women gather about me. I have, however, often also proclaimed the Gospel at public wells to which the women come to draw water. I speak in one day at four or five different places, and, thanks to the Lord, I generally find that as soon as I stop at some place and begin to speak to one or two, many will come out of their houses, and many who are passing will stop and listen.

"The same experience I have in Ekdil, about five miles from Etawah. In this town I found in former years many opposed to the Word of Christ. I sometimes wandered about in all directions, and only here or there met a few who would hear me ; but enemies of the Gospel of Christ. men in the place, would often be present and frighten the women away. They could not, however, frighten me away. I continued proclaiming the Word whether to many or to few, and this had the desired effect. When I now come to this town with the Gospel message, the women assemble from all sides, and they are even advised by their male relatives to go and hear me. The fact that now they also put questions about the Lord Jesus Christ, shows that they take an interest in the message. I feel very happy to work in the vineyard of the Lord and do not like to be for even one day absent from my work.

Cholera.

"We had an unusually hot season. In different villages near Etawah cholera made its appearance in almost the beginning of the season. In July it also spread here in Etawah, and hundreds have died of it. Cholera appears in India almost every year, but aged people say they do not remember it has ever been so severe as in the present year. The graveyards of the Mohammedans have in the two last months received a large addition of new graves. The Hindus, as you know, do not bury, but burn their dead or throw them into the river.

Many of the heathen seem to think this pestilence has been caused by the displeasure of their gods and goddesses, and they are therefore spending more money in offerings and sacrifices. Many, however, say it is no use to offer anything to the idols. Here and there some woman said to me that they prayed only to God for protection."

JAPAN.

Adoption of Western Dress.

Miss Bessie Milliken writes from Tokyo in defence of the new movement in regard to dress. (See Mrs. Thompson's letter also.)

"You ask what we at Bancho think about the change of dress among the Japanese women. It is a national movement, one of those things where our influence might be of no avail should we exert it ever so strongly. As a matter of fact we have never done anything to influence our girls to give up Japanese dress or custom. We have always conformed, as far as we felt it right, to Japanese ways, even taking two Japanese meals a day, which is a step further than most foreigners feel justified in going. But now that the people themselves have chosen foreign manners and foreign dress, I, for one, am heartily glad of it.

"The Japanese costume is inconvenient to work in, and more than that, it is immodest. One unguarded movement, and the person is exposed in a way that is quite shocking. Every movement is constrained in consequence, and a woman can never forget the care of her dress. Japanese costume, although characterized as 'simple and inexpensive,' is often quite the reverse. A fortune can be spent on a single dress, and Japanese fine ladies, as a rule, I think, spend much more time in the preparation of elaborate toilets than Western ladies do. It is quite useless to compare Japan with Syria or any Mohammedan country. The Japanese are more like Americans than like Syrians, and they will never again be satisfied with a dress unsuited for *action*.

"I should like to see the Japanese independent enough to adopt a better and more sensible costume than that in vogue in the West. But their ambition just now seems to be not to excel the West, but to be recognized as on an equal footing. We are giving to those of our girls who desire it what help we can towards getting them into foreign dress. It does not seem kind or right to let them launch out on such an unknown sea and make all kinds of ridiculous blunders and expensive experiments, when a few words of advice might set them right at the beginning. Needless to say our advice is always on the side of simplicity and economy.

"Some of our friends at home may think we are forgetting our high office. Dress-making is not congenial employment to any of us, nor work we would have chosen. It seems to be given us. We want to help the Japanese in any way that will help them upward, whether in the care of body, mind, or soul. It seems just now impossible to limit our work to that in which we are most interested, —the soul. * * * * * * *

Needed Equipment.

"We greatly need some such munificent gifts as are daily bestowed upon schools and colleges at home. We never pick up a paper but we read of some large sum given for such a purpose, and we cannot but feel that if liberal-minded Christians, who give so freely for educational work in America, could see the pressing need here, they would gladly respond to it. We have come to a crisis. We must go on or lose ground. We need better equipments, more zeal, faith and love than ever before. Please make it your earnest prayer that we may receive them all from the Father of Light from whom cometh every good and perfect gift."

Mrs. David Thompson, who returned to Japan last spring, wrote from Tokyo, Aug. 12th :—

"Though time has flown on swallow's wings, we have been in so many places, had so much to do, and so many people to see, that it yet seems a long time since we said good-by to you all in New York. * * * * * * * *

"We had a pleasant voyage, but I am never quite well at sea, and so I hailed with joy the sight of the green hills of Japan. We reached Yokohama May 5th, and the next morning came up to Tokyo. Synod was in session, and so, at once, we had the pleasure of meeting many of our foreign friends from different parts of the country, and the native brethren as well. Miss Youngman generously housed us for almost a week until we had gathered together our scattered effects, and gotten our own house somewhat set in order.

Measured by a Milestone.

"On the evening of the thirteenth anniversary of our wedding day she gave us a reception. The chief thing to note and rejoice over is this. We invited to our wedding all the Japanese Christians of the one church in Yokohama, and our one church in Tokyo, and most of them came. Besides these there were at that time only a few scattered Christians in all Japan. Now the *representatives* of our United Church met in Synod, were more in number than all our Christians there. When we think of the growth of our schools and of all departments of our mission work, it does indeed, even to ourselves who have been looking upon it all the time, seem wonderful.

The Dress Question.

"I will not now enter upon the large subject of the change of dress that has taken place among the Japanese women since the beginning of this year.

I would have been better pleased had they not thrown away their own costume so entirely, and adopted ours with all its burdensome changes. Their own dress, with several modifications, could be made very convenient, very comfortable, very economical and very pretty.

RESUMING CARES.

"I have most of my old mission work back, with some additions. The Bible-woman that Miss Leete has had charge of comes to me every week to receive a Bible lesson and give her report. I have also Bible classes for women in two churches of the city. As several books of the Old Testament are now printed, and as the whole Old Testament will probably be finished by the end of this year, one of these classes asked if they might not study Genesis, and I consented. Think with what a zest we would read Genesis if we had never read it before!"

THE PRESSURE AT OSAKA.

Miss GARVIN wrote September 2d, 1887:—

"A few days ago we heard from New York that the funds for our school lot and building had been granted, so there is rejoicing in the Mission and the Church, as well as among our girls. The lot had been already selected, so it did not take long to convert it into mission property. We hope the carpenters will begin the building this month, then it ought to be completed by the end of February. We want to build for a hundred boarders, and when that number is reached we expect to refuse to admit day pupils. Our own rooms are to be in the school building. The fall term opens in about two weeks, and judging from the number of applications already made, we shall have as many girls as we can accommodate in the present house; that is, twenty-five boarders and as many day pupils.

"Some time ago the Osaka station asked for two more ladies, one of whom was called for with a a special view to the growing needs of our girls' school. And now *she cannot get here too soon.* Miss Warner and I both delight to work up to the very limit of time and strength, but because there is a limit some things are suffering, and will suffer more as time goes on. In the school alone, I could spend nearly my whole time in Bible-work if I had it to spend. Though the girls want me to appoint them an hour when they can come to ask questions freely, it is impossible, for I haven't the hour to give; and though it would be well to give them daily talks and to visit at their homes (we have no lack of invitations) these, too, are impossible for want of time. If the new lady could take entire charge of the music department, instrumental and vocal, we should be very glad, as we both have too limited a knowledge of music to take the girls very far. May we not hope to welcome our new missionary soon?"

MISS MARY HESSER has sent this interesting account from HAKONE, where she was vacationing:

THE ECLIPSE.

I will try to tell you about the wonderful event which took place here yesterday afternoon (Aug. 19th) between 2.30 and 5 o'clock P. M., viz: A total eclipse of the sun. The sky was a little cloudy, but the sun shone out clear and bright at 2 o'clock, as we began to watch for the shadow to appear. At 2.30 a small dark spot began to move from the lower right hand portion and slowly over and upward, till at about 3.15 the sun looked like a new moon, and the earth began to look weird and the crows and other birds screamed and sought a hiding-place. We went to a sand-hill overlooking the sea, and at exactly 4 o'clock the moon covered the whole disk of the sun, and darkness reigned I cannot describe the fearful glory of that moment. On all sides but one mountains towered over us black as midnight, except here and there a cloud like fire. On the remaining side was the sea, whose waters were black and purple and green. Just as the moon covered the sun, a thin cloud swept over it which looked a bright purple. The corona was visible only as a pale yellow ring all around the moon. It was only a few moments when we again saw a bright sickle appearing at the same place where the shadow first appeared, and soon the darkness vanished; but the clouds became more dense and it was only at intervals that we could watch the progress of the day-king as he cast off the shadow which had for a few moments overpowered him. At 5 o'clock the disk was clear again. I never saw anything so grand.

MISS LEETE wrote from TOKYO during summer vacation, and, "as usual, surrounded by a crowd of workmen." She says:

The greatest trouble in building is to manage to keep the rain out. Earthquakes and high winds make havoc with our houses.

The matron, with our Japanese teachers and several girls, have gone to Hakone. One of the pupils that has gone has never before spent a night out of the seminary since I came, six years ago. Our teachers have had a busy winter, and were much run down, and needed a complete change. They write enthusiastically over their boating, walking, etc. The seminary has never been so empty and so quiet in six years. We have the prospect of a full school and the same pupils, for which I am rejoicing.

Three girls were baptized just before school closed, and two Sabbaths ago Aria San stood up before men and angels and confessed her faith in Christ. May her life be hid with Him in God. All of our teachers now are Christians.

Home Department.

THE MONTHLY MEETING—*December.*

Scripture Text.—Lord, Thou wilt ordain peace for us; for Thou also hast wrought all our works for us. *Isa. xxvi. 12.*

Scripture Reading, Zechariah iv, 1–7.

General Topic.—Our Missions in Syria.

"The Gospel in this land once overthrew synagogues, temples and pagan altars, or turned them into churches. Islam arose, and turned many of them into mosques. The Gospel of Christ can turn them into churches again, and that not by arms or political power, but by the Spirit of the Living God."

The five centres of work. The workers.

Results which can be tabulated. (Consult statistical tables of Syria Mission in last Ann. Report of B. F. M.) See at a glance the number of out-stations, preaching places and schools connected with the five centres of work. Total number of church members; number received during the year; amount of contributions from the native churches; work of the press, etc., etc.

Results which cannot be tabulated.

Sketch of the Syria Mission. (*F. M.*, Dec., '86.

Schools, and other work under care of the Woman's Boards. Graduates at work. (Refer to Ann. Reports, *W. W.*, Dec., '86, and July, '87, Letter from Beirut Seminary, Aug., 87.)

The Strength of Mohammedanism in Syria. (*W. W.*, March, '87.)

Difficulties experienced during the year. (Ann. Report of B. F. M. and letter from Dr. Jessup, *The Church*, Feb. and July, '87.)

Special interest at Zahleh. Opening of Boys' Boarding School. Services during Week of Prayer. (*The Church*, March, '87, p. 284—May, '87, p. 479.)

Medical work on the Tripoli field, (that at Beirût being specially noticed last year). See letter from Mrs. Harris, (*W. W.*, Dec. '86.) Article in *F. M.*, Dec. '86, entitled "A Summer with the Maronites"; also, letter from Dr. Harris about Moslem Women at Clinics. (*The Church*, Aug., '87.)

Special Meetings held at Hums. (Ann. Report of B. F. M. and letter of Dr. Jessup, *The Church*, April, '87.)

Government Approval of Work of the Press. Story of a Converted Maronite. (*The Church*, Aug. '87, pp. 197, 198).

No missionary library is complete without "The Land and the Book," by Dr. Thomson, that invaluable storehouse of information concerning Syria.

Remember in prayer Miss LaGrange, lately returned to Tripoli, and Miss Ford, just gone to the same school. *E. M. R.*

A GLEANING FROM EXPERIENCE, WITH SUGGESTIONS.

"She visits the congregation, the sick, and those who are in trouble, reads the Bible to them, prays with them, 'ministers to minds diseased,' and preaches from the living epistle the Gospel of Mercy." What a fragrant life! Not that of a blooming girl, or a wealthy woman endowed of heaven and blest of men. It flourishes in no conspicuous place in this world. She is one of the Father's lowly ones—a Bible-reader, so-called, among a bigoted and ignorant people. Armed with the whole armor of God she goes where no one else dares to go to carry the message of salvation. It is impossible to estimate fully the true worth of such a character, but by common consent it is the truest, loftiest, holiest conception of feminine life, and that also which follows most closely the Redeemer's example

When a preacher says, as he has said within a week, looking down upon a congregation of rich women, "Some of you have not *begun* to learn the meaning of your stewardship," is he not judging us by some such standard as this? Is he not correctly judging us? When the writer read of this obscure Bible-reader in the Annual Report she was filled with longing for the young women of our Church that they might aspire to such an example, that such good works might become their chief care and delight. For love is the crown of womanhood, and love which includes not only self-interests and our friends; but the far-off, the unseen and suffering.

The cause of Foreign Missions for which cause men are free to say the Church exists in America to-day, holds out the sceptre of opportunity to women as never before. Only a few years ago the universal petition was for an open door.

To think how God has looked down and answered our faithless praying so long before we are ready for it! To-day a splendid opportunity is presented to the Church, the gates are flung wide, the old-time enemy makes melting overtures, appealing by all that is noble in us to come with the Bread of Life. The Church has within her fold an ever-increasing class of women of wealth and leisure. Few indeed of our young women have *anything* regular or important to do. Then why not put these facts together?

Recently a minister said in course of his sermon, "Many a young woman would burn up an hundred times over before she would deny her Redeemer." True, grandly true of them; but shall the Saviour of the world wait for a crisis to develop the loyalty of his followers? Dear young women, come up to the need of the Master's cause; if for no other reason, come because you are called. It is a blessed ministry.

Like this Bible-reader *you* can visit the sick, and those who are in trouble, and read the Bible to them, and carry the foreign missionary news of the month to them.

You can interest them in this great revenue which is to be raised this year. The women must help raise it. You must help. If you thought you gave all you could last year, try giving a little more this year just to treat your own soul to an extra reward.

See that a Committee is formed in your auxiliary, to ascertain how many will increase to the twenty-nine cents on the dollar of last year. Try that plan of getting all your friends to give twenty-five cents or even ten, and ask each giver to secure another and so on—a plan eminently successful in Women's Christian Association work. Money may be raised by thank-offering meetings, only be sure to let the thanks go with the offering; by special meetings, praise-meetings, prayer-meetings; yet a better way is, by individuals paying their vows regularly in their closets, and as regularly offering their gifts. Some will have entertainments, teas, readings, etc.; the ways are many, all may be conducted to God's glory, if hearts are loyal. Let us enter into a kindly emulation as to who shall be first to report the extra amount collected. See that the missionary magazines are taken and *read* wherever you go. Try to surmount by faith and prayer a natural yet strangely unnatural timidity about introducing the subject of the King's business. Everyone who knows anything about Foreign Missions is under obligation to tell it. If the Church could only be roused to this! Tell it out among self-satisfied Christians at home that Jesus is King in Japan, in Madagascar, and would be King in every realm but for their love of ease. Let the demands of our Board be familiar facts.

Levy upon the unemployed in the church, particularly that class who "cannot lead a meeting" "cannot recite a passage of Scripture," who "never sang a note" and who "would be frightened to death to read a verse in the Bible before any one," those who "cannot pray in public," and finally that comprehensive class who "have no influence." These excuses—the soft whisperings of the devil—and the skill with which they are hurled at the enthusiastic worker, should always be matched by adroit administration. The woman who says she cannot lead in prayer, should be invited to assist by reading the Scripture. Scatter the service through the audience and let the president content herself with seeing that all goes on as it should. Above all start with a definite purpose. Decide that your society *shall* do its part in every way, and then do it. The chairman in reporting to General Assembly, said: "A call to go is a call to send." More than two thousand young men and women have responded to the "call to go." Will as many auxiliaries answer the "call to send?" The work of the year is before you. You are young, enthusiastic, strong. Come up and use your glorious youth and womanhood in the service of your King at this momentous hour.

M. W. T., Philadelphia.

DR. DALTON'S PRESCRIPTION.

Chapter II.

Had the ladies who gathered on Thursday afternoon at the house of Mrs. Searle, their Secretary, seen the wooden statue off the Court House coming to their meeting they could hardly have been more surprised than when Mrs. Brooks was ushered into the room. Everyone wondered how she came there, but no one asked, and Mrs. Brooks was the last woman to have volunteered an explanation of this new departure.

Only twelve ladies were present. It was a busy month, September, and the Church was one which, though maintaining a fair rank in the Assembly's report, certainly could not be charged with over enthusiasm in any particular direction.

There were garments and household supplies piled up in the room, for everything had been sent to Mrs. Searle's, but several things were wanted which only money could buy, and alas! the money so far had not been forthcoming.

"Where is your box going, Mrs. Searle?" asked Mrs. Brooks in her refined, languid tones. It was Mrs. Searle's box to be sure. She never thought of saying *ours*, but still she felt some faint interest in the answer.

"It's for Mr. B—— and his family out among the Indians in Dakota—among the Sioux."

"These were my brother's people," said Mrs. Brooks, now really interested. "He was one of the first preachers among them when they were in their old home."

"Did you have a missionary brother?" asked Mrs. Ledworth, the President, with an unconscious emphasis on the pronoun which alarmed Mrs. Searle.

"Yes," said Mrs. Brooks, a faint color rising to her cheek. "He was much older than I. He only lived three years after he went out there. He used to write such in- interesting letters home. I have them all put away."

"How you must prize them," said Ellen Howard, an eager girl in her teens, who had romantic ideas about Indians. "What was your brother's name, Mrs. Brooks?"

"William Lee."

"Why," exclaimed Ellen, "that must be the very gentleman Mrs. B—— speaks of in her letter. Perhaps Mrs. Brooks would like to see it."

"Indeed I should," said Mrs. Brooks, with a sudden, startled feeling.

"Here's the letter," said Mrs. Searle, taking it from her pocket. "It is all true enough; Mrs. B—— is my old schoolmate and friend."

The letter was as follows:

"Dear Mrs. Searle:—You could not tell unless you were the mother of a family, on our salary and in this region and in our work how deeply thankful we felt for your kind letter of inquiry as to our wants, and your offer to send us a box. Everything here is so much dearer than with you, that with our four children it would be rather hard to get around the year anyway, but with all the calls we have on our hearts and hands among our poor people, we sometimes feel as if we hardly knew where to turn. I only wish I could make the real state of things here, the need of the Gospel among those who have it not, the need of hearty encouragement to those who have chosen the Gospel, pass before the eyes of every member of our Church, but I know every missionary, home and foreign, would say the same thing, each of his own field.

"Do not think me too much of a beggar if I put in a petition, not for ourselves, but for one of our Indian deacons, Mr. William Lee. I never knew a more faithful Christian. In his youth he was a great warrior and a leader among the Pagans. He was one of the earliest converts, brought into the fold by the man whose name he bears. It is wonderful what fruit the seed sown by Mr. Lee in his three years work has brought forth since his death. William is never weary of telling of Mr. Lee's courage, faith and self-devotion, and I am sure he is himself walking in the steps of the departed saint. Our William Lee will walk miles to hold a prayer-meeting or visit the sick and dying, and no weather keeps him from his duty. He and

his wife are very poor and continue to live on less than you at the East can imagine, and really he hardly has clothes to keep him from freezing. Three years ago, their two sons, noble boys, were drowned in the river, the one in trying to save the other. They had one daughter, a sweet little creature, eight years old, the child of their old age. She died in the severe cold last winter, really, I believe, for want of common comforts. They live ten miles from us, and it was when I was sick, and Mr. B—— kept at home by my illness, and the extreme weather, did not know how very badly off they were. It was a cruel loss to them, but the mother told me the greatest comfort they had left was, in trying to bring to other bereaved parents the assurance so sweet to them, that their precious one is safe with Christ. Is there no kind friend you know who would spare some warm flannels, and an old thick coat, and a few warm garments for these dear friends?

"If you cannot do for both of us, take something out of our list for the Lees, who need it more than we do. You would not wonder at my earnestness in this matter if you knew the Deacon as we know him. He is a man of fine natural talents, and speaks and reads English well. A little Testament that Rev. Mr. Lee gave him when he was dying, is the Deacon's most cherished possession. It has on the fly leaf, 'Brother William from Sabrina.' The writing looks like a child's hand, and if Sabrina be living, I wish she could know how this book is prized, and how 'brother William's memory is honored by the life and teaching of this man, his first convert, and dear friend. The little girl they lost they called 'Sabrina' out of this book.

"Deacon Lee says Mr. Lee's parents wrote to him, but they did not long survive their son, and he has never heard anything of the family since. Once, when William's wife was very sick, Mr. B—— did write to the old address, thinking perhaps the family would help their brother's old friend at such a time, but he never had any answer, so I suppose they are all dead or gone."

As Mrs. Brooks read this letter it was within her soul as when the thick sea breaks up over some river when the current beneath asserts its life and the warm wind blows from above, and, as with the ice, there was a terrible grinding, tearing and commotion. Mrs. Brooks "nerves" asserted themselves in a way very different from their usual fashion, and she broke into an agony of weeping.

All gathered around her with kind words and sympathy, but Mrs. Searle, judging that she would be better alone, led her away into another room, and tried every gentle means to quiet and soothe.

"Oh!" cried Mrs. Brooks, "you don't know what a miserable, selfish wretch I have been. To think of that man keeping that little, old book and carrying on William's work, and I, with all I had, never caring to hear a word about the cause my father and mother loved so—the cause my brother gave his life for; and the man in whose arms William died, without clothes to wear, his child dying from cold and want. Oh! if I were to meet father and mother and William now, I could not look in their faces! Oh! God forgive me! What shall I do?"

"My dear," said Mrs. Searle, amazed at such an outbreak from Mrs. Brooks, "you did not know."

"Oh, Mrs. Searle, I did know! I forgot. I had that letter just after my little girl was born. Mr. Brooks was away, but I rather meant to attend to it, though, to my shame I say it, I felt put out at being called on, for it made me feel as if I had done wrong to neglect all mission interests, as I had done, and I put it aside, and I was so taken up with my baby and with ordering her carriage and her things, I forgot all about it. I've never cared to know or ask a word about it. It will be said to me as it was to the goats in that awful parable, 'Ye did it not unto me!'"

Mrs. Brooks wrung her hands, and Mrs. Searle, frightened at her extreme distress, said, "But you have been a subscriber."

"Yes," said Mrs. Brooks scornfully, "I've given two dollars a year to missions, and yesterday I paid ten times that sum for lace to trim a wrapper. Tell me—never mind polite phrases—don't you think I've been horribly neglectful and selfish?"

Poor Mrs. Searle! She was a very mild, little woman, but she could not feel in her heart that Mrs. Brooks' description of her own conduct was too strong She suggested the only possible remedy for this case of wounded conscience.

"Well, you know," she said, "this box hasn't gone, and we haven't the first thing for these Lees, and if you really want to help them, you know you can. It isn't as if they were dead."

Poor Mrs. Brooks made the greatest effort at self-control she had made in years. She choked back her sobs, wiped away her tears, and rose to her feet, and though she was trembling all over, the will with a desperate struggle resumed its rule over the rebellious nerves. "Thank you," she said, "for reminding me of that. Please tell me just what is wanted."

Mrs. Searle went back into the parlor to get the list. The other ladies supposed that Mrs. Brooks had been overcome by the sudden recall of her brother's memory and old associations. Mrs. Searle, though she knew the source of the emotion lay deeper, said nothing.

Mrs. Brooks' carriage came for her in a few minutes, for she had intended to stay but half an hour. The clerks in Smith & Wilson's dry goods house were amazed when they saw Mrs. Brooks come in on her own feet, for her usual style of shopping was to sit in the carriage and have things brought out for her inspection, and usually there had been a great deal of running to and fro before she could be suited. Her shopping to-day was of quite another character than common, and as she chose out the warm underwear and blankets and many another thing from Mrs. Searle's list, she began to feel a little comforted, remembering Mrs. Searle's words, "It is not too late." Then, with a new pang, she thought of the little child who had died—the child with the name of her own lost darling. Her little daughter had been surrounded with all that wealth could purchase. This, her brother's, had died for want of common comforts. How little from her abundant store might have availed to save this child to be the support of her parents' age. She knew too well this was not the only opportunity she had missed, and all her sins of omission toward her husband, her son, her Saviour, seemed to roll over her in a flood. Had Dr. Dalton known what a sudden and violent action and reaction his prescription would have caused, he might have hesitated before giving it.

There was great surprise and many thanks when Mrs. Brooks came back with her supplies, for tired as she was, she would not wait for the delivery wagon but carried all her purchases to the house to the great wonderment of her coachman.

"There are back payments there," said Mrs. Brooks to the President, and then she went home, for she was worn out and needed solitude and silence to commune with her own heart and with her God.

From that day Mrs. Brooks was an altered woman. Forcibly had the veil been torn from her heart, and it was long before the eyes of her soul, used so long to the dark, could see anything but the painful and intolerable glare of the flaming sword; for with the realization of her neglect of one command came that of others, her place at home and in the Church unfilled, her husband's life darkened, her boy neglected, her health injured by the indulgence of her selfish grief. But her repentance was not vain, nor her prayers unheard. She did not forget her little daughter, but she ceased to fix her thoughts on the ashes in the grave and lifted them toward the loving child in Heaven, and the money, once lavished on the senseless clay of the graveyard, brought comforts for the sick little ones of the orphan asylum and the hospital.

Her health improved, and though she still has many ups and downs, she has ceased to talk about her nerves.

A few years ago old Deacon William Lee died and his old age did not lack the comforts that more than satisfied his few simple wants. At his request, Mr. B—— sent to Mrs. Brooks the little old Testament, and from its worn pages Paul Brooks read as he

Concluded on page 331.

1334 Chestnut Street, Philadelphia, Pa.

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. S. Kneass, and Mrs. C. E. Morris.
Candidates will address Mrs. C. E. Morris.
Correspondence concerning special objects, Miss M. D. Purves, and Mrs. J. De F. Junkin.
Correspondence with Presbyterial Societies, Mrs. D. R. Posey; with Auxilliary Societies, Miss S. W. Du Bois; with Young Peoples' and Children's Bands, Mrs. J. R. Miller.
Treasurer, Mrs. Julia M. Fishburn.
Send all letters to 1334 Chestnut St., Phila.
Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

Our Missionaries.

We have had many pleasant visits from missionaries at our rooms during the last month. Mrs. Goheen spent part of a morning with us, on the eve of her return with her husband and two boys to Kolhapur. She leaves her oldest son, only seven years of age, in this country, and will have the sympathy of mothers especially in this trial. The building for a boarding-school for girls, long wished for and now granted by the Board, is one of the joys she is looking forward to. Mrs. John Murray, of Chenanfoo, looked in on us one afternoon, promising a longer stay on her return from visiting friends in the west. Miss Franks, from Bogota, was with us at our October prayer-meeting, "glad to see us but sorry to be here;" so much of her heart is left in Bogota. Mrs. Ewing, of Saharanpur, arrived with her husband and little children—the latter chattering Hindustani charmingly—just in time to greet her old friends, Miss Fullerton and Mrs. Chatterjee. It is eight years since we bade her good-bye, and her return now is because of Mr. Ewing's ill health. Miss Dickson and Miss McCreight, from Poplar Creek, are also in Philadelphia taking a much needed rest. Notwithstanding all the discouragements at their station they bring us good cheer.

The return of Miss Alexander, of Tokyo, was promised for the fall, but has been deferred until spring by her own decision. The work of house building needs her personal supervision. Miss Seeley, of Futtehgurh, will not return till spring.

Miss Zatae Longsdorff, of Carlisle, Pa., and Miss Emily Marston, of Grassy Cove, Tenn., have entered the Woman's Medical College, Philadelphia, as medical missionary students under the care of this Society.

Are our auxiliaries and young ladies' bands availing themselves of the helps offered in *The Monthly Meeting* department of this magazine? These references and hints are not only the result of much study and thought, but are sent out each month with the earnest hope that they may meet the needs of busy leaders of meetings and missionary students. Use them in part or as a whole, as you can most profitably, and if you have suggestions to make, or a kind word of appreciation to send to *E. M. R.*, we should be happy to transmit them.

Mrs. Chatterjee in Philadelphia.

"If you ask me what will elevate the women of my country, I answer: 'Give them the Bible;' if you ask me again, I answer: 'Give them the Bible;' if you ask me the third time, I answer: '*Give them the Bible.*'" Those who were present at the fall meeting of the Women's Foreign Missionary Societies of the Presbyteries of Philadelphia, cannot forget the emphasis with which Mrs. Chatterjee pronounced these words. Ever since the tenth of October they have been ringing in our ears, and now we pass them on to those who had not the privilege of hearing our fellow Christian "from afar."

In response to questions Mrs. Chatterjee spoke of the present strength and influence of the Brahmo Somaj, of the medical work under the care of Lady Dufferin, of the education of women and the condition of Hindu widows. Clearly, intelligently and forcibly, she expressed her views on these subjects, and while she welcomes any plan that will raise her country-women, Mrs. Chatterjee impressed every listener with the fact that it is the truths of the Gospel of Jesus Christ which will make the women of India free. It is the *Christian* schools that are raising the women. Shall we not, must we not listen to this cry and "give them the Bible?" Our Board of Foreign Missions can only turn a deaf ear to the entreaty if the Presbyterian women of our land do not respond: "We *will* give them the Bible."

The Calendar.

The announcement of the calendar in the November magazine has been soon responded to by our readers. We are ready to fill orders, and advise all who wish to purchase one or more copies to do so promptly, as the overcrowded state of the mail at Christmas time will render such goods liable to injury. Send orders to Room 25, 1334 Chestnut St., Philadelphia. Price, thirty cents, postpaid.

New Auxiliaries.

West Jersey Presbytery, Hammonton.
Clarion Presbytery, Bethesda Ch., Rimersburg.

Woman's Presbyterian Board of Missions of the Northwest.

ROOM 48, MCCORMICK BLOCK, S. E. COR. RANDOLPH AND DEARBORN STS., CHICAGO, ILL.

Correspondence with missionaries in Africa and Syria, Mrs. S. H. PERRY; China and Japan, Mrs. H. F. WAITE; Persia, Mrs. N. B. JUDD; Mexico, S. America and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY.

Correspondence concerning special objects, Mrs. N. W. CAMPBELL.

Correspondence with Auxiliaries, and concerning organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT.

Correspondence concerning candidates, Mrs. H. T. HELM.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

SCHILLER, the German poet, said: "The moment which has been neglected, to Eternity goes back."

BEFORE this reaches you, you will have received the "Jubilee" circular, sent out by the Board. Read it carefully and make it the subject of your earnest prayers in your next meeting. Plan your work and your own pledges for this extra gift for the "Jubilee" year, a genuine "Golden Wedding".

THE Missionary Calendar which was discribed on page 303 of November WOMAN'S WORK can now be obtained at Room 48 McCormick Block. Price thirty cents, postpaid.

As the new work undertaken this year is given out, the question comes to us again and again: "What is a share?" "Can we not have a scholar of our own, and name her?" You wonder why it is not as well to go on in the old way. Sometimes it is; but in a majority of the cases, it is better to divide a school in shares, in order to sustain the whole work. For example, a school is started and each girl is taken as the protege of a society. At the end of the year of work for the societies, which is not the end of the school year, we find that several societies have fallen short of their pledges. If this should continue, one after another of these girls might be dropped, until it would not be worth while to pay the teacher's salary. While if the school expenses are divided into "shares," each girl who has entered with the promise of a full year of study, will have an equal chance. The school by your combined efforts, will be fully supported. You will still receive the reports and letters, but instead of giving one girl better advantages than any other, you are, by assuming "a share," sustaining a school, which may grow larger and stronger and able to add more pupils to its number.

NEW AUXILIARIES.

Cedar Rapids Presbytery, Bertram, W. U. M. S.
Detroit Presbytery, Detroit, Memorial Ch. Y. L. S.
Fort Dodge Presbytery, Storm Lake, W. M. S.
Hastings Presbytery, Minden, Neb., Cheerful Workers.
Mattoon Presbytery, Dalton City, W. M. S.
Pana, Agnes Carey Band.
Nebraska Presbytery, Humboldt, Systematic Givers.
Lincoln, Cheerful Helpers.
Pembina Presbytery, Glasston, W. M. S,

Women's Board of For. Miss. of the Presbyterian Church,

NO. 20 NORTH WASHINGTON SQUARE, NEW YORK CITY.

A half-hour meeting for prayer and the reading of missionary letters is held at the rooms every Monday, commencing at two o'clock. All interested are invited to be present. These meetings are not held during the months of July, August and September.

For special department of each Secretary, see 3d page of cover.

1888 is near at hand. In order that each day of the year may come fraught with some special missionary associations, we offer you a "Missionary Calendar"—Send to 20 N. Washington Sq.—price thirty cents, postpaid. It is confidently expected that by the inspiration it shall bring to us daily, we shall be enabled to reach the amount set before us as "Our Share of the Million" for this momentous year.

Another leaflet waits your acceptance. This gives the statement of the work of our Woman's Board past and present; also what is set before us for this present year. Please read, ponder and scatter freely—no charge, except for postage.

STILL another leaflet, "What ye will." This is an encouragement to prayer. With us is prayer, and He who is omnipotent says, "ask what ye will, it shall be given you." Price one cent, 8 cts. per dozen.

The greater part of the subsriptions to the magazine from our Board fall due in December; please renew before the end of November, and send as many extra names as you can.

MISS LAGRANGE writes from off Malta Sept. 16. Already her thoughts of America are crowded out by her engrossing anticipations of her school work at Tripoli.

MISS FORD is following her with all dispatch. Her letter was mailed from Queenstown Oct. 8. She proves a good sailor and has enjoyed her voyage.

MISS C. O. VANDUZEE has left Salmas for a short vacation at Oroomiah. This will in part bridge over the time till Miss Roberts arrives, with Mr. and Mrs. Mechlin. She expects the coming season to have ten boarders and forty or fifty day-scholars.

Miss Emma Roberts and the others of the Persian party have been heard from at Constantinople. They were expected to take a steamer from there directly to Batoum.

Miss Wight, under date Chefoo, Sept. 3d, says the vacation has been trying, two of the girls had had typhus fever and one had died. Her parents lived more than a week's journey. distant, and she did not know if the news had yet reached them. This little girl and her sister had been sent to the school last autumn, but were stolen on the way with the intention on the part of those who captured them that they should sell them as slaves. They were, however, rescued by some men sent out by the Mission at Chefoo.

Letters have also been received from Mrs. McCauley, Miss Leete, Miss Rose, Tokyo, Mrs. J. N. B. Smith, Shanghai, Aug. 16, and Mrs. F. F. Mills, Hangchow, Aug. 18.

New Auxiliaries.

Long Island Presbytery,
Children's Mission Band, Setauket, L. I.
North River Presbytery,
Servants of the King, Amenia, Dutches Co.

Woman's Presbyterian For. Miss. Society of Northern N. Y.

10 Washington Place, Troy, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss M. C. Eddy, Glenwood, Troy, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, 58 Saratoga Street, Cohoes.

The Semi-Annual meeting of this Society was held in Cohoes, October 13th. The attendance was quite large, and the four meetings of the day well sustained in interest and numbers. The first was a devotional meeting at 10 A. M., led by Miss M. Van Schoonhoven. The one prevailing thought and petition was, "Lord, increase our faith, and so our power to work for Thee."

At 10.30 the President, Mrs. Nason, took the chair. After the usual opening exercises, Dr. Johnson, the pastor of the church, made an address full of cordial, graceful welcome, and earnest words of encouragement in view of the progress of missions, and the present outlook all over the field.

The President's address followed, and was listened to with interest and attention, but space will not permit it to be outlined here. The new work for the year was then presented. The transfer of Mrs. Ramsay to the care of the Home Board, the death of Miss Woodside, and the return of Miss McDonald having removed three of our missionaries the past year, we applied to the Board for new work. There has been given us two Nez Perce ministers, Rev. Robert Williams, pastor of the Kamiah Church, and Rev. James Hayes, pastor among the Umatillas, Oregon; also two licentiates, Moses Monteith and Robert Parsons, who are yet with Miss McBeth. The pastors' salaries are respectively $300 and $400, and each of the licentiates $100. In China there were given us five day-schools in the City of Shanghai, varying in cost; $42 for one, $52 each for three, and $55 for one. In Hainan we are asked to give $500 for salaries of native assistants, and $400 for teachers and schools. And in Macao, near the mouth of the Canton River, $170 for two boys' schools.

Later in the day, when it was found that nearly all this work had been taken, the President presented a plea from the Board for $200 for educational work among the Nez Perces, and it was at once voted by the Society to assume that additional amount. Mr. Bainbridge then spoke, drawing in rapid succession graphic word sketches of scenes in many foreign lands, with the dark background of heathen superstition, degradation and ignorance, setting off in vivid contrast the brightness of gospel triumphs and trophies of grace. Lunch in the adjoining Lecture Room was announced at 12.30, and between 200 and 300 ladies were seated and served.

At 2 P. M. the afternoon service was opened by an anthem from the choir, and prayer by Mrs. Layyah Barakat. The resolutions adopted by the General Assembly in reference to the Jubilee Fund and the special observance of the month of November in the interests of foreign missions was read, and an urgent plea made for such effort on the part of all our societies and members as would make the Jubilee Fund an assured success. Pleas were made for Christmas boxes for the school in Teheran, and also for the Nez Perce school at Kamiah, and for scrap-books and pictures for Miss Hammond's school.

Mrs. H. V. Noyes, of Canton, then made a most interesting address, and as part of it specially related to some of our new work, it has been printed and distributed in leaflet form since the meeting.

Mr. Mohanna E. Barakat, Mrs. Layyah Barakat's brother-in-law, next spoke, giving an exceedingly graphic and instructive address on Damascus, its gates, streets, inhabitants, religions, etc.

The evening session was a popular meeting, presided over by Dr. Johnson, and addressed by Mr. Bainbridge and Mr. M. E. Barakat.

If any of our societies have not already done so, they should at once attend to the canvassing thoroughly for our Magazine. The price is so small, only five cents a month, that no woman interested in woman's work for woman can afford to be without it, and if there *are* any women left in your Church who are not interested, the greatest kindness you can do them will be to call on them with a sample copy and get them to subscribe for the coming year.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 Olive Street, St. Louis, Missouri.

Home Corresponding Secretaries: Mrs. S. W. Barber, 3033 Olive St., for missionary correspondence; Miss Agnes H. Fenby, 3116 Lucas Ave., for auxiliary and miscellaneous correspondence.

Foreign Corresponding Secretary, Miss Blanche Burnett, 3944 Bell Ave

Treasurer, Mrs. Daniel Kuhn, 1608 Chouteau Avenue.

Meetings of the Board are held at the Presbyterian Rooms, 1107 Olive Street, second floor, St. Louis, on the first and third Tuesdays of each month, at 9.30 A. M. All interested in Missions are invited to be present.

Missionary Literature can be obtained at the "Rooms," between the hours of 10 A. M. and 4 P. M. Mail orders should be addressed to "Woman's Presbyterian Board of Missions of the Southwest, 1107 Olive Street, St. Louis, Mo."

Our Board has taken the boys' school in Teheran, Persia, to support—cost $1,800. It is a boarding-school under the care of Dr. W. W. Torrence, who has just secured an Armenian teacher educated at Robert College, Constantinople. They open with 24 boys, and hope in time it will become a large school of wide influence especially in training Christian helpers for Persia.

Miss Isabella Griffin arrived in New York in pretty good health. On landing she heard of the recent death of her mother. She hastened to Winchester, Tennessee, her old home.

Miss Sallie Marks our much loved For. Sec. leaves St. Louis soon for Southern California, where she expects to make her future home. She will be sadly missed by every member or our Board, and by our Auxiliaries with whom she has corresponded for several years.

Mrs. McComb who has so long represented our Board on "Childrens Work For Children" goes to Bucyrus, Ohio, where her husband has been called to the Pres. Church. She leaves with the prayers and hearty good wishes of all her co-laborers here, no doubt to do a great and good work in her new home.

New Auxiliaries.

Potwin,	Kan. W. M. S.	Brainard	Kan. Band.
Caldwell,	" Band.	Derby	" S. S. Band.
Belle Plain,	" "	Winfield	" Band.

DR. DALTON'S PRESCRIPTION.

(*Concluded from page 327.*)

had never read before, the message which called him also into the Lord's army.

"I do not think you could have guessed," wrote Mrs. Brooks to Dr. Dalton in after years, "how severely your prescription was to act, but I thank you for it with all my heart. I wish if there are other so-called Christians, as indifferent as I was to the work of the Gospel, they would feel as I felt when it forced itself upon me that the command to help preach the Gospel to every creature was addressed to me personally, and that if I chose to ignore it utterly, to me also were addressed the words of that parable, 'Inasmuch as ye have not done it unto the least of one of these my brethren ye did it not unto me.' If those who are shut in from the active interests of life could realize what an outlook, thought and prayer for Christ's kingdom give, what windows and doors it opens, they would surely open their hearts and the banner of Christ would be more firmly planted in the van. Once more with all my heart, I thank you for what your advice did for me. The good it has worked we never can know till you and I meet in Heaven." *Clara F. Guernsey.*

[The writer who told us in the October number, "How one Hospital was Founded," wishes to add, that societies in Mankato and Red River presbyteries also gave toward this object.]

ONE writes from *Scranton:* "Will not some who belong to our beloved societies, nay, *all*, young and old, take as near an estimate as possible of the expense of their last holiday gifts? I do not mean the money spent upon the poor and needy, the sick and friendless. One we love and who gave us the greatest gift of all, Himself, has said of such remembrance: "Ye did it unto me." But take into thoughtful consideration how much was spent where no unselfish friendship was the impulse. Who of you will consecrate of that sum one-quarter as an extra offering, to be cast into the Lord's treasury? Just a little self-denial of taste; a simpler gift than what you gave last year, but, in many cases, more satisfactory to the recipient; and think of the result to our Board! Is it not Christ's-mass?"

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from October 1, 1887.

[PRESBYTERIES IN SMALL CAPITALS.]

CARLISLE.—Carlisle, 1st, 20; 2d, 30; Chambersburg, Falling Spring, 19, Y. L. B., 75; Dillsburg, Monaghan Ch., 8.60; Gettysburg, Miss McPherson, 20; Greencastle, 30; Harrisburg, Market Sq., 33.85, S. S., Senior Dept., 60.65, Cheerful Givers, 5.50; Mechanicsburg, 35; Newville, Band of Hope, 25; Paxton, 35, 397.60

CHESTER.—Downingtown, 25; Frazer 80; Lincoln, Willing Helpers, 40; Oxford, 1st, 85; Wayne, 25; West Chester, 53; West Grove, 8.20, 316.20

CHILLICOTHE.—Chillicothe, 3d, 7.41; Concord, 5.75; Greenfield, 13; Hillsboro, 18.50; Kingston, 9.50; Marshall, 2.23; North Fork, 15.55; Pisgah, 5.20; Washington C. H., 6.75, Y. P. B., 14.90; Wilkesville, 5, 103.79

CINCINNATI,—Cincinnati, 3d, 35, S. S., 30, Layyah Circle, 35; 6th Ch., 10; 7th Ch., 12.80; Pleasant Ridge, 11; Sabbath Day, 31; Walnut Hills, 38.50; Bequest to Pres. Soc. from estate of Charles Avery, 500, 703.30

CLARION.—Bethesda, Y. L. B., 26; Brookville, Happy Children, 40; Callensburg, 63, Golden Links, 24; Clarion, Gleaners, 30, Shining Lights, 30, Miss M. Bittenbender, 5; Concord, Dime Gatherers, 5.46; East Brady, 40; Greenville, Y. P. Soc., 33.10; Leatherwood, Y. L. S., 50; Licking, 34; New Bethlehem, 20.75, Star of Bethlehem Bd., 20.91, S. S., 14.69; New Rehoboth, 39.49; Oak Grove, 70.22, Y. L. B., 34.46, Earnest Workers, 23,26; Perry, 5.50; Perryville, 10; Pisgah, Y. L. C., 30; Ridgway, 15.75, Bd., 4.59; Rockland, 7; Scotch Hill, Y. L. Soc., 12; Troy, 5; West Millville, 4, 698.18

CLEVELAND.—Cleveland, 1st, 268; 2d Ch., 69 50; Euclid Ave., 14; North, 12; Willson Ave., 8.60, 372.10

DAYTON.—Dayton, 4th, 41; Greenville, 14; Piqua, S. S., 38.25; Seven Mile, Olives, 17.65; Springfield, 2d, 35, 145 90

ELIZABETH.—Dunellen, 36; Clinton, 15.52; Elizabeth, F. M, Asso., 138, Marshall St., Cheerful Givers, 50; Plainfield, 108.21; Pluckamin, 22,70, Crescent Bd., 30,08; Roselle, 20, 420.51

ERIE.—Cambridge, Y. L. Soc., 6; Cochranton, Y. L. Soc., 5; Cool Spring, Children's Band, 13; Edinboro', 10.67; Erie, Park, Y. L. Soc., 10, Misses Spencer and Brown, 80; Girard, 8.29, Cheerful Givers, 3; Mercer, 2d, 14.55, Y. L. Soc., 25.75, 176.26

LACKAWANNA.—Ashley, 26.41; Canton, 10; Carbondale, 25, Pansy Bd., 35.15; Honesdale, 41.85, Mizpah Bd., 12.50; Kingston, 22; Langcliffe, 37.50, Moosic S. S., Nassau Bd., 127.10; Monroeton, 12.50; Nanticoke, 20.50, Free Will Bd., 8.05, S. S., 3.61; Orwell, 7; Pittston, Bethel Bd., 10, Parke Bd., 32; Plymouth, 25; Scranton, 1st, 50, Mrs. J. J. Allbright, 25, Juv. Miss. Soc., 125; Scranton, 2d, 18.35; Scranton, Washburn St., 19.41, Kefr Shima Bd., 15, Gleaners, 3.75; Scranton, Lilies of the Field, 35; Stevensville, 13, Little Helpers, 2, Youth's Bd., 6; Towanda, 50, Overton Bd., 7.50, Stewart Bd., 7.50, M. P. Blight, 17.34; Troy, 20, Birthday Bd., 12.50; Wells and Columbia, 5; West Pittston, 23.55, Willing Workers, 25; Wilkes Barre, 1st, 100; Wyalusing, 1st, 9; Wyalusing, 2d, 12.50, 1,068.57

MARION.—Delaware, 53, Gleaners, 13; Marion, Y. P. B., 13; Marysville, 15; Mt. Gilead, 28.51, Y. P. Soc., 9.49; Ostrander, 12; Trenton, 20, 174.00

MONMOUTH.—Beverly, S. S., *special*, 50.00

MORRIS AND ORANGE.—Chatham, Bd., 25; Dover, 35.30; Orange, 1st, 125, 185.30

NEW CASTLE.—St. George's, 30.00

NEWTON.—Andover, 4.35, Workers for Jesus, 1.65; Belvidere, 1st, 40; Belvidere, 2d, 24.30; Blairstown, 26.66; Hackettstown, 6.13, Gleaners, 15; Newton, 19.65, Inf. Cl., 4; New Village, Workers, 10; Oxford, 1st, 5; Oxford, 2d, 30.35; Stewartsville, 32.50, Bd., 10; Stillwater, 5, 234.50

OCCIENTAL BN.—East Oakland, 10; Mendocino, 7 80; Los Angeles, 1st, 61.35, S. S., 25; Oakland, 1st, 20; Passadena, 100, 224.15

PHILADELPHIA CENTRAL.—Kensington, 1st. 100; Mantua, King's Messengers, 6; Memorial, 20; Olivet, Inf. Sch., 20, Olivet, Graham Bd., 9; Princeton, Fullerton Bd., "towards the million," 100; Temple, 50, Grace Bd., 8, 313.00

PITTSBURG ANN ALLEGHENY COM.—Allegheny, 2d, 5; Alleg., McClure Ave., 14.50, Alleg., North, 41.90; Canonsburg, 25, Y. P. Aid, 12; Emsworth, 23; Hazlewood, 50; Hoboken, 7; Leetsdale, 35.35; Monongahela City, 20; Oakdale, 20.40; Pittsburg, 3d, 140; Pittsburg, 6th, 35; Birmingham, 7; E. Liberty, 57.90, Y. L. B., 5.85, Happer Boys, 5.13, Miss Castner's Cl., 5; Park Ave., 30; Swissvale, 40; Tarentum, 25; Wilkensburg, 50, Buds of Promise, 5, 690.03

RENSTONE.—Belle Vernon, 41.15; Connellsville, 30.48, Johnson Bd., 10.33; Dunlap's Creek, 13.15; Long's Run, 32; McKeesport, 50; Mt. Vernon, 12; New Providence, 20; New Salem, 16; Pleasant Unity, 20, Trusting Bd., 2; Rehoboth, 14, Willing Workers, 11.41, Webster Circle, 5; Round Hill, 50; Scottdale, 7; Tent, 8, Bd., 5; Uniontown, 21.18; West Newton, 26.40; Pres. Soc., Thank off., 12.95, 408.05

SYRACUSE.—Syracuse, 4th, 150; Park, 125, 275.00

UNION.—Knoxville, 2d, 32.18, Cup Bearers, 50; New Providence, 38.50, Helping Hand. 50; Shannondale, 10; Westminster, 14.46, 195.14

WASHINGTON.—Claysville, 50, Aftermath Bd., 25; Cross Creek, Loring Bd., 22; Cross Roads, 12; Forks of Wheeling, 18; Holliday's Cove, 8; Lower Ten Mile, 25; Upper Buffalo, 30; Washington, 1st, 10, Y. L. B., 75, Cornes Bd., 25, June Rosebuds, 20; West Alexander, 75, Hold the Fort Bd., 25; West Liberty, 20; Wellsburg, 21.10, Mackey Bd., 5; Wheeling, 1st, Cherith Bd., 20, 486.10

WASHINGTON CITY—Alexandria, 1st, 15; Falls Ch, 12; Washington, 1st, 27.50; 6th Ch., 10; Eastern, 10.47; Metropolitan, 15, Mateer Bd., 10; New York Ave., Youth's Soc., 100; West St., 25; Westminster, 20.25, 245.22

WELLSBORO'.—Elkland, 10.54; Farmington, 5; Mansfield, 2.47; Nelson, 10; Osceola, 5.67; Tioga, 4.80, 38.48

WESTMINSTER.—Bellevue, Bd., 30.78; Chanceford, 70; Chestnut Level, 42.57; Columbia, 62, Y. P. Soc., 10.46, S. S., 10.75; Leacock Ch., 30, Lucy Leaman Bd., 15; Little Britain, 25; Union, 33, York. 1st, Niles Bd., 30.52, Always Ready,

13.41, Cheerful Workers, 11.36; Pres. Soc., Thank off., *special*, 538.06, 922.91

West Virginia.—Charleston, 11.20; Parkersburg, Mrs. White, 1; Ravenswood, 6.50; Sugar Grove, 10, Bd., 2.25, 30.95

Wooster.—Creston, 3.22; Millersburg, 3.15, Children's Bd., 7; Nashville. 8.15; Savannah, 11, Pearl Seekers, 15; Shreve, 10; Wooster, 1st, 20, Y. L. B., 30; Wooster, Westminster, Y. L. B., 6, Coan Bd., 15.80, 129.32

Zanesville.—Brownsville, 15 Dresden, 25; Homer, 10; Mt. Vernon, 18.82, Mary Jones Bd., 15; Newark, 2d, 90; New Concord, 15: Pataskala, 10; Roseville, 9; Utica, 6, Y. L. B., 4.67; Zanesville, Putnam, Y. L. B., 10, Inf. Sch., 5 Zanesville, 2d, 50, 283.49

Miscellaneous.—North Granville, N.Y., Mrs. A. C. Reed, 68; Phila., E. M. S., 2 cash, 1.25; West. Phila., a friend, 50; Wilmington, Mrs. K. W. Howell, 10; Interest on Lapsley Legacy, 50, 181.25

Total for October, 1887, $9,861.90
Total since May 1st, 1887, 23,724.16

Mrs. Julia M. Fishburn, *Treas.*,
1334 Chestnut St., Philadelphia.

Nov. 1, 1887.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to October 20th, 1887.

Alton.—Alton, 7.06; Carrollton, 25; Chester, 3.65; Nokomis, Busy Bees, 5; Sparta, Band, 20; Virden, 20; less Pres. Ex. 2.41, 78.30

Bismarck.—Bismarck, 20.00

Bloomington.—Bloomington, 1st, 22.81; 2d, 241.20; Gilman, 10; Lexington, S. S., 10; Normal, 7.12; Onarga, 34; Piper City, 14.08, Neely Band, 33.37; Towanda, 10, 382.58

Cairo.—Bridgeport. Agnes Carey Band, 5; Carmi, 11.50; DuQuoin, 13.60; Murphysboro, 5.25, H. M., 5.25; Tamaroa, 10; Wabasn Ch., 3.63, 54.23

Cedar Rapids.—Blairstown, 3.70, Y. L. M. S., 2; Cedar Rapids, 1st, 100; 2d, 30; Centre Junction, 5; Clarence, 9; Garrison, 3.70; Mechanicsville, 25; Shelsburg, A Friend. 1; Wyoming 11.30, Cheerful Workers, 1.65, S. S., 5.63; Vinton, 25, S. S., 33.65, 256,63

Central Dakota.—Altoona, 3; Huron, 6.75; Pierre, 3.35; Woonsocket. 5, 18.10

Chicago.—A mite box offering, 2.50; Presbyterial Offering, 26.03; Austin, Y. L. S., 13.05; Bloom, 13, May Blossoms, 5; Chicago, 1st, 23; 2d, 52.30, S. S., 15.13; 3d, 100; Church of the Covenant. 9; Jefferson, Park Ch., Busy Bees, 3; Reunion Ch., 5; Evanston. 80; S. Evanston, 14.50, Lulu Anker Soc., 25; Hyde Park. Y. L. S., 10.75; Jolict, Central Ch., 48.41; Kankakee, 20; Lake Forest, 130, Steady Streams, 14.69, Birthday Box. 16.82, Y. P. S., 21.13; Peotone, 13.11, Light Bearers, 24.35, S. S., 6.89; Waukegan, 45, 737.66

Denver.—Denver, Capitol Ave. Ch., 16.20

Des Moines.—Adel, 10; Albia, 10; Dallas Centre, 4.65; Des Moines, Central Ch., 37.50; Dexter, 15; East Des Moines, 12, S. S., 15.52; Garden Grove, 9.10; Indianola, 6.25; Newton, S.S., 17; New Sharon, 7.50, Bd., 1.65; Osceola, 5.25, S.S., 3; Oskaloosa, 12.50; Russell, 7; Winterset, 16.50, 190.42

Detroit.—Detroit, 1st, 50; Fort St. Ch., Mrs. Chandler, 250; Hamtramck Ch., 20; Westminster Ch., Ladies' Union, 25; Milford, Y. L. M. S., 25; Pontiac, 18, 388.00

Dubuque.—Hopkinton, 1; Independence, 23.35; German Ch., 5, 29.35

Fargo.—Jamestown, 8.48

Fort Wayne.—Fort Wayne, 1st, 17.50; 2d, 16, Mrs. D. B. Wells' class, 12.50; Goshen, 50; Kendallville, 6.55; La Grange, 16; Ossian, 15, 133.55

Freeport.—Freeport, 1st, 25; 2d, 21.50; Galena, 1st, 10, Circle, 5; Rockford, 1st, 50.06; Willow Creek Ch., Argyle, 23.07, 134.63

Grand Rapids.—Cadillac, 1; Grand Rapids, 1st, 10; Grand Haven, Willing Workers, 5; Grand Rapids, Westminster Ch., 7.50; Ionia, 5; Montague, 1st, S. S., 30.08; Petoskey, 10, 68.58

Hastings.—Hansen, 5; Hastings, 5, Y. L. S., 5, Harvest Hands, 5; Red Cloud, 4, 24.00

Fort Dodge.—Alta, 2.40; Carroll, 7; Cherokee, 12.50; Fort Dodge, 12.59; Grand Junction, 5.90; Ida Grove, 20; Le Mars, 13; Meriden, Star Bd., 10; Paullina, 3; Pomeroy, 4.77; Sanborn, 4.20, Merry Workers, 4.52; Vail, 7.50; less Pbl. ex. 4, 103.29

Huron.—Norwalk, 17.57; Tiffin, 12.60, 30.17

Indianapolis.—Bloomington, Gretta Holliday Band, 5; Franklin, 37.50; Greenwood, 10; Hopewell, 35.60, S. S., 9.63; Indianapolis, 1st, 100; Tabernacle Ch., 32.91, Mr. and Mrs. Wm. Hubbard, 250, 480.64

Iowa.—Burlington, 13.62; Fort Madison, 16; Libertyville, 6; Mediapolis, 11; Mt. Pleasant, Band, 5, 51.62

Kalamazoo.—Kalamazoo, S. S., 110.00

La Crosse.—North La Crosse, 5.00

Lake Superior.—Ishpeming, 13.50; Marinette, Willing Workers, 18.10; Menominee, 6.59; Oconto, 10; Negaunee, H. M., 12, 60.19

Lansing.—Albion, Daughters of the King, 30; Homer, 20, 50.00

Logansport.—Logansport, Broadway Ch., Mrs. I. N. Crawford, 24.00

Mattoon.—Presbyterial off., 10; Ashmore, 14.60; Casey, 1; Charleston, 7.35; Pana, Agnes Carey Bd., 8; Paris, 33; Prairie Home, 10; Shelbyville, 20; Taylorville, 15; Tower Hill, 5; Tuscola, 4.45; Vandalia, 12.50, 140.90

Maumee.—Bryan, 28 cts.; Defiance, 17.82, Willing Hearts, 25.25; Toledo, 1st, 6.93; W. Unity, 11.88, 62.16

Monroe.—Adrian, 12, S. S. M. S., 50; Erie, 10; Hillsdale, 15.75; Monroe, 44, Y. L. M. S., 15; Tecumseh, 61.13, 207.88

New Albany.—Hanover, 2.80; Jeffersonville, 13.50; Madison, 1st, 12.50, Y. L. B., 12.50; New Albany, 54.65; 2d, 10; 3d, 13.80; Vernon, 15.80, 135.55

Omaha.—Columbus, 5; Craig, 5; Lyons, 3.45; Omaha, 2d, 21.10, Y. L. S., 30.07; North Ch., 27.65; Castellar St. Ch. 9.25; Schuyler, 7.50, 109.02

Niobrara.—Ponca, 5 00

Ottawa.—Aurora, 16, S. S., 6.25, Mrs. N. L. Jaynes, 5; Aux Sable, 8.60; Mendota, 30; Oswego, 10; Paw Paw, 25; Rochelle, 10; Sandwich, 15, 125.85

Peoria.—Canton, 30.15; Deer Creek, 9.80; Dunlap, 14.30; Elmira, 30.55, S. S., 14.25; Eureka, 15; Farmington, 33.95, Y. L. B., 16.85; Galesburg, 23, Pearl Seekers, 8.50; Green Valley, 6.25, Rural Gleaners, 7; Ipava, 12.50; Knoxville, 25, Whatsoever Band, 30; Lewistown, 17.20; Peoria, 1st, 23.15, E. R. Edwards Band, 12.20, Little Lights, 5; 2d, 13, Light Bearers, 8.25; Calvary Ch., 25; Vermont, 4.50; Victoria, John Knox Ch., 2.50, Seed Sowers, 2.30; Yates City, 10, S. S. B., 13.27, 413.47

Pueblo.—S. Pueblo, Mrs. John Cameron, 20.00

St. Paul.—Duluth, 55.30, Th off., 50, Mrs. Wm. Sherwood, 30; Hastings, Sowers of Good Seed, 12.50; Minneapolis, Westminster Ch., 29.26, collection, 36, Mrs. Beebe, 35; Andrew Ch., 12; St. Paul, Central Ch., 50, Y. L. S., 103.36; Merriam Park Ch., Wayside Gleaners, 6; Westminster Ch., 10, 429.42

Utah.—Presbyterial offering, 15, H. M., 15, 30.00

Vincennes.—Evansville, 1st Ave., 3.60; Grace Ch., S. S., 3.76; Hymera, 6; Oakland City, 5.80; Petersburgh, 12, S. S., 3.33; Spencer, 8, Little Gleaners, 2; Terre Haute, 6.85; Vincennes, 12.67; Washington, 10; Worthington, 1.30, 75.31

Waterloo.—Ackley, 7; Dysart, 7.46; Grundy Centre, 15.55, S. S. M. B., 5, King's Daughters, 3; Janesville, 6; Marshalltown, 10; Morrison, 6; Salem, 8.51; Tranquility, 10, 78.52

WHITEWATER — Ebenezer, 10, Harmony, 2.50; Liberty, 5; Shelbyville, 62, 80.15

WINNEBAGO — Appleton, 30; Ft. Howard, 5; Shawano, 2.50; Stevens Point, 13.38, S. S. B., 7.71, 63.59

MEMORIAL — Sale of A Brief Record, 1.80

MISCELLANEOUS — Interior sub., Miss Helen Peabody, 1; Morris, Ill., 1; Illinois Synodical Offering, 31.72; Mrs. Green, 10; Peoria, Ill., Soc., pub. monthly letter, 2; Misc. for reports, 1.24; By sale of Leaflets, Hist. Sk., etc., 54.65; sale of Annals, 23.26; "Women of the Orient," 1, 125.87

Total for month,	$5,560.11
Previously acknowledged,	16,781.22
Total from April 20 to Oct. 20,	$22,341.33

Mrs. C. B. FARWELL, *Treasurer*,
CHICAGO, Oct. 20, 1887. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for October, 1887.

BROOKLYN. — Classon Ave., 87.50; 1st, 33.22; Franklin Ave., 4.11; Green Ave., 5.83; Hopkins St., 2.91; South St., 1; Throop Ave., 50.70, Girls' Bd., 3.85, Little Workers, 1.60; Coll. at Miss. Meeting, 13.21, 268.16

CAYUGA.—Ithaca, 60; King's Ferry, Cheerful Workers, 25; Weedsport, 28.04, 113.04

EBENEZER, KY.—Covington, 1st, legacy of Mrs. A. Shields, 1,000.00

GENESEE.—Attica, 12; Batavia, 100; Byron, 18.50; Castile, 14; Warsaw, 20, 164.50

GENEVA.—Bellona, Lend a Hand Cir., 11.50; Geneva, North, Y. L. S., 5; Penn Yan, 37; Waterloo, 20, 73.50

HUDSON. — Chester, 46.20; Forida, 1st, 21.50; Goshen. Ready Workers, 18; Haverstraw, Central, 75; Middletown, 1st, 33.50; Ridgebury, 13.50, 207.70

LONG ISLAND.—Bridgehampton, 10 50; Middletown, 10; Moriches, 3; Westhampton, 25, 48.50

LOUISVILLE, KY.—Louisville, Central, 60; Warren Memorial, 170, 230.00

MORRIS AND ORANGE, N. J.—Morristown, South St., 150.00

NASSAU.—Freeport, 30, S. S. Miss. Soc., 7.25; Hempstead, 46.70; Huntington, 1st, 25; 2d, 25, Willing Workers, 25; Melville, 4.50; Smithtown, Young Miss. Workers, 35, 198.45

NEW YORK.—Covenant Chapel, 27.60; Washington Heights, 30, 57.60

NIAGARA.—Albion, 8; Barre Centre, 3.40; Lockport, 1st, S. S., 50; Medina, 20, 81.40

NORTH RIVER.—Little Britain, 3.80; Newburg, Calvary, Earnest Workers, 25; Noxon, 6.79; Rondout, 15.70; Salisbury Mills, Hope Chapel Miss. Bd., 18; Shekomeko, 6, 75.29

OTSEGO.—Cherry Valley, 12.50; Cooperstown, 25; Delhi, 1st, 25.26; Downsville, 3.50; Middlefield Centre, 6.30; New Berlin, 5; Oneonta, 8.75; Worcester, 20, 106.31

ROCHESTER.—Avon, Central, 10, Miss. Bd., 10; Dansville, 50, Humming Bird Bd., 6.78; Groveland, 33.43; Mt. Morris, Y. L. S., 5; Rochester, 1st, 25; St. Peters, 15; Scottsville, Miss. Bd., 11, 166.21

STEUBEN.—Almond, 34.25; Arkport, 11; Bath, 25; Hammondsport, 20, 90.25

SYRACUSE—Cazenovia, 25; East Syracuse, Happy Gleaners, 25; Hannibal, 10; Skaneatles, 52, Syracuse, 118; 4th, Standard Bearers, 16, 246.00

TRANSYLVANIA, KY.—Lebanon. 15.00

UTICA.—Augusta, 6, Primary Dept. S. S., 3; Boonville, 25; Clinton, 50; Holland Patent, 9; Ilion, 14; Knoxboro, 21.61, Hallie Band, 17.85; Little Falls, 125, Y. L. Cir., 20; New Hartford, Ch., Workers and Miss. Soc., 20; New York Mills, 25, Faithful Workers, 50.50; North Gage, 12; Oneida, 75; Rome, 50, S. S. Miss. Soc., 50; Sauquoit, 27.36. Willing Workers, 30.25; South Trenton, 4; Trenton, Estate of Keturah Post, 100; Utica, Bethany, Miss Gilbert, 10; 1st, 175, S. S., 25; Memorial, 25, One member of Aux. Soc., 25; Westminster, 65; Vernon, 21; Verona, 10; West Camdem, 7.50; Westernville. 30; Williamstown, 3.15, 1,132.22

WESTCHESTER.—Sing Sing, 15.75; White Plains, S. S., 25, 40.75

MISCELLANEOUS.—Envelopes, 40 cts.; Leaflets, 26.29; Leaflets sold at meeting of Synod, 6.10, 32.79

Total,	$4,497.67
Total receipts from April 1st, 1887,	$13,464.00

BOXES.

To Westminster Hospital, Persia, from Children's Ministering League, Yonkers, N. Y., $115. From 14th St. Ch., N. Y., $30. From Young Ladies' Miss. Bd., First Church, Brooklyn.

To Mrs. Whiting, Peking, China, from Freedom Plains Society, $26.

To Mrs. David Thompson, Tokyo, Japan, from Young Ladies' Miss. Band, Memorial Ch., Brooklyn, $9. From Miss Cogwell's S. S. Class, Rochester, $5. From Willing Workers, Cochecton.

To Graham Seminary, Tokyo, "Domestic" Sewing Machine from F. A. Booth.

To Mrs. Wachter, Bangkok, Siam, from The Workers, Fredonia, $18. From Cheerful Givers, Jamaica, $10. From Turin Society, $6.

To Peking School, China, from the Norton Band, Niagara, $8.50.

To the Underwood Orphanage, Korea, from Boys' Miss. Band, St. Peter's Ch., Rochester, $16.

To Mrs. Reutlinger, Africa, from Willing Workers, Shelter Island, $10.

To Mrs. Edward Newton, India, from Troy Miss. Band, Olean, $8.

To Peking Hospital, from the Society of the Child Jesus, Geneva, $8.25.

Mrs. C. P. HARTT, *Treas.*,
20 North Washington Sq., N. Y. City.

Mrs. J. A. WELCH, *Asst. Treas.*,
34 W. 17th St., N. Y. City.

Receipts of the Woman's Presbyterian Board of Missions of the Southwest, from Aug. 1st to Sept. 1st, 1887.

FOREIGN FUND.

NEOSHO.—Central City, 5.00; Chanute, 3.31; Louisburgh, 8.05; Chetopa, 1st Ch., Willing Workers, 12.29, 28.65

OSAGE.—Kansas City, 2d Ch., 125.00

OZARK.—Springfield, Calvary Ch., 37.50

PALMYRA.—Hannibal, 1st Ch., 50; Salisbury, 1st Ch., Chr. at Work, 3, 53.00

ST. LOUIS.—St. Louis, 2d Ch., S. S., 100.00

Total For. Fund for Aug., $344.18

DISCRETIONARY FUND.

NORTH TEXAS.—Denison, King's Daughters, 35.00

OZARK.—Lockwood, Miss. Bd., 1.00

PLATTE.—Chillicothe, 5.23

Total Disc. Fund for Aug., $41.23

Total For. Fund from April 1st to Sept. 1st,	$1,512.94
Total Disc. Fund from April 1st to Sept. 1st,	610.38
Total,	$2,123.32

Mrs. DANIEL KUHN, *Treas.*,
1608 Chouteau Ave., St. Louis, Mo.

DATE DUE

JUN 15 1986

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